

BAPTIST MAGAZINE.

AUGUST, 1831.

THE RESURRECTION OF THE
BODY.

No event to which humanity is liable in this world, is so much dreaded, or so reluctantly submitted to, as death—as that event which separates the body from the soul and returns it to the earth from which it was originally taken. No considerations whatever, apart from those which the subject of this paper furnishes, are sufficient to appease the human mind in reference to this judicial dispensation. The assurance that the body when in the grave is perfectly unconscious of its situation, and, therefore, totally unmindful of the inconveniences or the terrors of the tomb, fails to remove our reluctance in submitting to its destiny: yea, though we may have a well-grounded hope that the spirit when absent from the body shall be present with the Lord, we yet feel a very great concern that the body should partake of similar blessedness. These feelings are perfectly natural, and where they are not quelled by a dread of future wrath, they are found to be in vigorous operation in every bosom. When indeed, we consider that care for the welfare of our whole persons which is wisely implanted in our nature by the great Author of our being, and reflect upon the very intimate connexion of the body with the soul in the present world, it will not appear surprising that these companions should de-

sire to perpetuate their union, that men should submit to the separation with reluctance, and should earnestly desire that the body *should* be restored from the darkness, the confinement, the corruption, and the humiliation of the grave. It is proposed to discuss the doctrine which teaches that this desire, so perfectly natural to human beings, shall at length be gratified—the doctrine which teaches that the human body, which is dissolved by the influence of death and consigned to the dust, shall, by an effort of Omnipotence, be raised from the degradation of the tomb, and shall be recalled to life, to die no more. In reference to this deeply interesting subject there are three particulars, upon the consideration of which the pious thoughtful mind fixes with great solicitude; they are these:—the certainty of the resurrection—the time of the resurrection—the change which will take place in the bodies of the righteous at the resurrection:—to these three particulars the subsequent observations will relate.

AS TO THE CERTAINTY OF THE RESURRECTION OF THE BODY, we thus argue, first, *The justice of God would seem to require it.* This makes it probable: the commands of God are addressed, not to the soul separately considered, but to the entire man, and those commands are obeyed or disobeyed, not by the soul only, but by the soul and body in conjunction; it seems

therefore, to accord with equity that the body should share with the soul, either in the rewards of righteousness, or in the punishment of crime. In the case of iniquity, the body is not only the willing slave of the depraved mind, it not only executes what the soul designs, but by its carnal propensities it depraves and misleads the soul the more. In the case of holy obedience, on the contrary, the members of the body become instruments of righteousness; the body is obedient to the upright soul, in labouring or suffering for God, and denies its sensual appetites in compliance with reason and grace—now it would seem remarkable, if the bodies of men should have all of them the same destiny, if the body of one individual, which had exhausted its powers in the service of sin, and the body of another, which had worn itself out in the service of God, should alike lie down in the dust of death, to be no more,—it would seem remarkable that the entire man, should disobey God, and part only of the individual, should be punished—that the entire man, should serve and obey God, and part only of the individual, be rewarded. The justice of God seems therefore to require, that the body of the sinner should be raised, that it may be a partaker with the soul in the bitter consequences of transgression; and that the body of the believer in Jesus should be raised from death, that it may share with the soul the gracious reward of righteousness.

In addition to which we remark, that *the power of God is equal to the accomplishment of it.* This makes it possible. The ancient heathen, not having any adequate idea of the omnipotence of deity, would never believe that dead

bodies could possibly be restored to life; and many things occur to our own minds when contemplating this fact, which appear as so many difficulties in the way of its accomplishment. That the body, all whose parts have been dissolved for ages, whose lighter particles have evaporated in the air, whose grosser materials have become so blended with the earth, that no traces whatever of them are visible to the human eye, that these bodies should be reorganized, and raised to life again, that the bodies of all the multitudes who compose the congregation of the dead should be thus raised, and that great numbers of these bodies shall, in the resurrection, be restored from the weakness and corruption of the tomb, to beauty, and vigour, and glory—the thought of this fills us with amazement. Numberless difficulties arise to our minds, which at first view would seem to prevent the accomplishment of this, but all these difficulties appear as nothing at the recurrence of the thought, that the resurrection of the dead is to be effected by the power of God: of this, the great apostle Paul reminded Agrippa, when, in pleading before him, he proposed the triumphant question, “Why should it be thought a thing incredible with you that *God* should raise the dead?” Suggesting in that inquiry, that, with God, as far at least as power is concerned, “all things are possible.” If, indeed, there could be a doubt, as to whether the power of God was equal to the accomplishment of so great a work as this, the various and regular occurrences in the natural world might serve to evince its efficiency for this end. The tree, for instance, lets fall its fruits in the autumnal months, and as winter approaches it re-

signs its leaves, and suffers a sort of temporary death; but upon the return of spring it is supplied with new energy, and resuming its freshness, its verdure, and its beauty, it springs to life again. A grain of corn is cast into the earth and dies, but its death is a disposition to life; from a state of putrescence and dissolution, it is quickened by the energy of God, and rises up a healthy plant, beautiful in its robe of living green. Some insects commence their existence in the form of worms:—death at length approaches, and leaves them destitute of life; enveloped in a sort of skin or shell; in this receptacle, the body, it is said, undergoes a complete dissolution: at length, however, the shell discloses; the body confined within it has been reformed and quickened, and comes forth a beauteous winged insect, no longer destined, as before, to crawl upon the earth, but appointed to expatiate in the air, where it ranges in all the joyous exultation of a new and more exalted state of being. These occurrences of nature are so many types of the resurrection of the body; so many illustrations of the possibility of its accomplishment.

But further, *Holy Scripture teaches the doctrine of the resurrection of the body.* This makes it certain. This doctrine is indeed peculiar to divine revelation, it does not appear to have been ever ascertained or taught by the wisest heathen who had no aid from the sacred volume. Some idea they had of the soul's immortality, but no hope of the restitution of the body. They might, indeed, from what they saw of the exertions of divine power, have concluded that God was able to raise the dead to life, but they do not seem, at any time, to have supposed that

he would put forth his power to bring to pass so astonishing an event. And when the doctrine of the resurrection was declared to them by the apostles and others, they pronounced it to be a doctrine altogether incredible and vain; but this was a mistake, for though it does not appear that the resurrection of the body can be ascertained by reason alone, yet, when it is ascertained, it accords with reason. We have already seen that the justice of God appears to require that human bodies should be raised from the dead; that the power of God is able to effect this; so that there is nothing in the doctrine of the resurrection to which reason can with any propriety object, yet it does not appear that to the knowledge of this doctrine mere unassisted human reason is able to attain. This doctrine is, however, clearly taught in the volume of inspiration: it was taught in the Old Testament. As early as the period in which the book of Job was written, this doctrine was understood and believed, as is evident from those memorable words which are on record, Job xix. 25—27. It was also taught in the days of Isaiah, Isa. xxvi. 19. Daniel declared the same important doctrine, Dan. xii. 2.; and the Jews in the time of Paul, who derived all their knowledge of divine things from the writings of the Old Testament, retained the belief of this great article of faith, as is obvious from the apostle's words respecting them, Acts xxiv. 15. In the New Testament, this doctrine is taught with greater clearness and with more enlargement. The New Testament, in this, as in other respects, far exceeds the Old. The Gospel, it is important to be remarked, furnishes a glorious spe-

cimen and earnest of the resurrection, in the raising up of Jesus Christ from the dead. The Gospel declares that the bodies of believers in Christ shall rise from the dead in virtue of their union with him, he, in his resurrection, being "the first fruits of them that slept;" that the bodies of others shall be raised by the energy of Christ, that "all that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation."

In the devout consideration of this subject, our thoughts naturally advert, in the way of inquiry, to THE TIME OF THE RESURRECTION. When shall it take place? Of this, as to the particular day, or month, or year, we are not informed, "Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." The period is fixed in the purpose of God, it is known to the divine Father, but he has never made it known to any of his creatures, no, not to the angels in heaven. We are, however, assured in the general, that the resurrection of the dead shall take place at the time of Christ's second coming. Immediately upon his appearance, the bodies of the saints shall rise, and afterwards, in the interval of his coming and the general judgment, the bodies of the wicked shall be awakened from the sleep of death: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." Immediately upon his coming, the bodies of the saints will rise. This will administer to the glory of Christ's appearance, for, as one

remarks, "what an admirable sight will it be that the saints of all ages shall at once arise glorified and immortal, to attend upon the Saviour in the last act of his regal office, and then to make a triumphant entry with him into heaven." And this will, moreover, administer to the comfort of raised saints, that Christ will be with them when they rise. It is natural for us to suppose that a degree of trepidation would be experienced by the bodies of the righteous, upon their being awakened from the long sleep of death by the voice of the archangel and the trump of God; that a degree of terror would be excited in their hearts by the astonishing circumstance of the resurrection; that they would feel a measure of anxiety in entering upon life again, and especially upon a state of life so different from their former one; but whatever of anxiety or of fear on these accounts may for a moment have place within them, it shall be dissipated by the presence of Christ, when they ascertain that Christ, who was the blessed object of their faith and love while they abode on earth, and with whom, since their departure from this world, their happy spirits have communed in heaven; when they ascertain that *he* is among them, that will calm the disquietude of their bosoms, that will disperse their anxiety and fear, and will excite within them joy unspeakable; and as they advance to "meet the Lord in the air," giving utterance to the exultation of their spirits, they will exclaim, "Lo, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation."

It remains for us now to notice THE CHANGE WHICH WILL TAKE

PLACE ON THE BODIES OF BELIEVERS IN JESUS, AT THE RESURRECTION. The necessity of an alteration in the constitution of the body at that time, is clearly taught by the apostle Paul, in his sublime discourse on the resurrection, in the fifteenth chapter of his first epistle to the Corinthians, to which our subsequent remarks will have a particular reference, and in which the apostle writes thus, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;" that is, the body as at present constituted is incapable of a divine and heavenly life: so indispensable to this, indeed, is it, that the body should be constituted differently from what it now is, that we are assured that even the bodies of those followers of Christ who shall be alive at his second coming, shall undergo an alteration equivalent to that which shall pass upon the bodies of the pious dead: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Here it is important to be remarked, that the change which will take place upon the bodies of the righteous at the last day, is not a change of one body for another, but a change of the same body; not a change of one body that is corruptible for another body that is incorruptible, but a change of the same body from a state of degradation and corruption, to a state of immortality and glory. This is suggested in the term, "resurrection," which word means a raising up again that which was fallen; and it is expressly declared repeatedly in Holy Scripture, particularly in the third chapter of the epistle to the Philippians, wherein the apostle, speaking of Christ, says, "who shall change

our vile body, *that it may be fashioned* like unto his glorious body." I am not aware that it is necessary to the belief of this, to suppose that every particle of the body, when it is committed to the tomb, shall be restored to its place in the body at the resurrection; this supposition appears rather to be confronted by the arguing of the apostle in answer to the inquiry, "How are the dead raised up, and with what body do they come?" his reply is this, "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." The grain of corn is not, when deposited in the earth, what it will be when it has grown into a plant, nor does it appear that every particle of the seed is transferred into the stalk, and blade, and ear; but the nature, and strength, and substance of the seed is transferred into the plant: though the plant is not entirely the same body as was the seed, yet it proceeded from it, and is constituted of it, with additional circumstances—so also is the resurrection of the dead, it is the same body that dies—that is revived—that is raised—though with additional excellences.

Great as is the change which will be effected upon the body at the resurrection, we shall yet be conscious that we are the same persons. Yet, a wonderful change we are assured will take place upon the bodies of all mankind, particularly upon the bodies of believers; the change in others will, it is probable, accord with the change in them, as far as the difference of their destiny will allow

it to do so. It is declared that the bodies of the saints shall be fashioned like unto the glorious body of Christ. And the Apostle, speaking of the raised body of the believer, says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." We are at present incapable of an adequate conception of the full meaning of these statements, but the following considerations are evidently suggested therein.

The raised bodies of the upright will be very beautiful and glorious. There is comparatively but little beauty and glory in the human body during its existence in this world: sin has despoiled the exterior of man, as well as his inward mind, so that what little of loveliness appears in his external structure now, is but the remnant and vestige of what originally existed there. As to the body, as well as to the soul of man, the fine gold is become dim, the most fine gold is changed. What little beauty we may bring into the world with us, is soon dispersed by the inclemencies and the storms of life. Disease soon wipes away the freshness from the cheek, snatches the ruby from the lip, and quenches the fire from the eye. Care speedily plants his furrow on the brow—time soon exchanges the beauteous hair for locks of grey,—while, not unfrequently, constant severity of toil distorts the features, and robs the limbs of their coincidence and symmetry. The bodies of the saints in this world are far from being beautiful or glorious, many of them are the reverse of this: many, like Gaius, whose souls are prospering, have to carry

through the world a weak and sickly frame. The saints in general are lovely, rather on account of their inward excellence, than because of any corporeal advantages. But at the resurrection, these vile bodies will rise beautiful and glorious; then, the believer will not only be "all-glorious within," but his clothing will be "of wrought gold,"—the exterior of the saint will be the counterpart of his internal excellence: the body—with all its parts in due proportion—moulded into a form of attractive loveliness, and possessing the freshness of eternal youth,—shall appear fitted for the grandeur of its exalted destiny, for intercourse with angels, for a residence with God. Of the exceeding splendour of the raised blessed body, we can indeed form but a very inadequate idea. When to Peter, and James, and John, was shewn a specimen of the glorified body of the Saviour on the mount of transfiguration, they declared "that his face did shine as the sun, and his raiment was white as the light." And John, describing another vision of the glorified Saviour, which he had in the isle of Patmos, assures us that the Redeemer, was "clothed with a garment down to the foot, and girt about the bosom with a golden girdle; his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his countenance was as the sun shineth in his strength."—At the sight of so much glory the Apostle's strength departed, and he fell at the Redeemer's feet as dead. Now it is to be remembered, that the glorified body of Christ is the great model to which the bodies of the saints are to be conformed—"He shall change our vile body

that it may be fashioned like unto his glorious body." "It is sown in dishonour, it is raised in glory."

Further: *The raised bodies of the upright will be entirely freed from the influence of death.* This influence is felt before the final stroke of the last enemy is inflicted upon the body, though chiefly afterwards. In their present state, and during their residence in this world, the people of God feel somewhat of the power of death; the seeds of mortality are sown in our constitutions. The Apostle, speaking of living saints, says, "The body is dead because of sin"—it is virtually under the power of death—we have the sentence of death in ourselves; pains, diseases, depressions, infirmities, are all so many indications of our being under the influence of death. When death takes actual possession of the body, the injuries which he inflicts upon the human frame are still more lamentable and appalling: by his influence he changes the countenance—robs the body of its sensibility and comeliness—and covers it over with dishonour and corruption: so that those who formerly admired it, are solicitous, like Abraham in reference to his much loved Sarah, to "bury their dead out of their sight." But at the resurrection, all these injuries shall be repaired. Not only shall the bodies of believers be rescued from the dishonours of the tomb, and in that respect be freed from the captivity of the last enemy, but his power over them shall also entirely cease,—from his pernicious influence they shall be completely freed: pains, diseases, oppressions, sorrows, they shall know no more; by the diminution of their strength,—by the decay of their constitutions,—by the multiplication of their infirmities,

they shall never more be reminded of their advancement to the tomb; by the pestilential breath of death their countenances shall never change, their eye shall never be bedimmed, their bodies shall never wither, but this corruptible shall put on incorruption, this mortal shall put on immortality. In fact, the day of the resurrection is the day of death's destruction,—then the last enemy shall expire,—death itself shall die, for "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Finally: *The raised bodies of believers will be perfectly fitted for a union with the holy soul in its glorified state.* To the soul while in the present world, in even its present state of inferiority, the body is frequently a hindrance, a heavy weight. When the spirit would aspire in holy contemplation heavenward, and would delight itself with those things which are above, corporeal feelings, sinful affections, retard its lofty flight. When the spirit, astonished at the greatness or the goodness of the Deity, would give utterance to its feelings of admiration or of gratitude, the body is not seldom found to be rather an obstructor than a helper to the worship. When the soul would exert itself for God, or, afflicted with the view of human misery, would labour for the benefit of men, the body faints and flags in the course of exertion. The body is incapable of performing what the soul desires to be done. At the resurrection all this shall be completely remedied;—then that which was committed to the tomb a natural or animal body, shall be raised a spiritual body; and whatever more may be intended in this term "a

spiritual body," this is evidently meant, that none of its organs will evermore, as in the present world, prove temptations to sin, but all of them aids to holiness. The body, we are moreover assured, will be strong and vigorous, as well as spiritual,—equal to the performance of whatever the soul, with its purified, and perfected, and enlarged powers, may be disposed to attempt; according to the assertion of the Apostle, "It is sown in weakness, it is raised in power." O, with what entire communion will the holy soul and the spiritual body conjoin, and aid each other in the business of eternity, in the worship of the skies! With what delight and ease will the glorified believer in his whole person associate with the original inhabitants of heaven,—enter into their pursuits,—participate in their blessedness,—and, emulating their anthems, cry unceasingly, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

The length to which these remarks have necessarily extended, seems to forbid that any observations should be added to them; but there is one thought with which we will conclude, leaving the subject then to the devout consideration of the pious mind. The thought to which we refer is this: *In what a glorious and important point of view the doctrine of the resurrection places the Lord Jesus Christ*; for to him the work of raising the dead at the last day, and quickening them, is committed by the Divine Father. This great achievement is to be effected by the energy of Christ,—this event is to be brought to pass by one in human nature,—the voice which is to arouse the sleeping dead, is the voice of *the Son of man*; "The

dead shall hear the voice of the Son of Man, and they that hear shall live. All that are in their graves shall hear his voice, and shall come forth." The Divine Father put the honour of this work upon his Divine Son, as part of the reward of his obedience unto death. Christ laid the foundation of this work by dying himself; by submitting himself for a time to the last enemy, he robbed the tyrant of his sting, as far as his redeemed were concerned; and procured that in a way of justice he might deliver their bodies from the captivity of death, and raise them to liberty and glory. In the raising up of Lazarus and others from the dead, during his abode on earth, he gave so many specimens of his ability to accomplish this great work, and in his return to life after his crucifixion, and in his relinquishment of the grave, he furnished in his own person, a glorious pledge and earnest that all his saints shall rise. Now in what an important point of view all this places Jesus Christ. The bodies of his people have successively fallen asleep with the blessed expectation of being recalled to life by the energy of Jesus,—they wait to hear his voice,—they rest in hope,—to him the eye of the universal church is turned, with the desire of his effecting this triumph over death, and putting the final stroke to his mediatorial work. The Redeemer, aware of this desire, says, "Behold, I come quickly;"—the members of the church in heaven say, Amen;—the members of the church on earth repeat the prayer;—the bodies of the sleeping pious dead may be supposed to say, "Even so, come Lord Jesus." And when he does come, what a display of Deity will attend his advent! When, by his authorita-

tive voice, the dead shall wake to life;—when he shall conquer that enemy whom no other individual could subdue;—when, breaking up the adamantine gates, he shall open wide the great prison of the tomb, and let its myriads of captives out,—when the bodies of his redeemed shall appear beautiful and glorious, and death, the tyrant who injured and detained them, shall expire at his feet.—O what a large revenue of glory shall result to Christ from this! what new thoughts of Christ will this awaken in the hearts of his people! with what new songs on this account will angelic legions hymn his praise!—then it will be seen that Christ is possessed of as much of power as he is of grace. The honour of this mighty triumph, will be some return to Jesus for his sorrows in Gethsemane, for his humiliation and agonies upon the cross. Compassionate Redeemer, his sufferings for us were bitter in the extreme! for us he drank the wormwood and the gall! but he shall advance towards an adequate recompence for this, when, at the resurrection, he “shall be glorified in his saints, and admired in all them that believe.”

Sheffield.

C. L.

ON THE IMPORT OF THE HEBREW NAME SAMSON.

WHEN a glorious personage came from the heavenly world to announce the Israelites' future deliverance from the oppressive hand of the Philistines, that messenger of Jehovah promised to Manoa's wife a son who was to be an instrument in effecting that deliverance. As also the ancient Hebrew word *Samys* compressed

into *Sams* signified *sun* or *effulgent luminary*, and as the word *On** meant a *divine personage*, the compounded word *Sams-on* signified *the effulgent luminary of God*. Moreover, as thunder, called the voice of God†, was obviously a pre-eminently loud voice, and as the electric fluid, called the fire of God‡, proved to be pre-eminently destructive fire; *the effulgent luminary of God* was a suitable appellation for a man whose prodigious strength hostilely exerted against the Philistines, evinced that, as a judge raised up in Israel, he was not only a sun, but a sun of extraordinary power. If, indeed, there had been no intimation of Samson's future destiny, the coincidence of his name and character might have been considered as purely accidental. But the Holy Ghost either personally or through the medium of created existence said concerning Samson before his birth, “He shall begin to deliver Israel out of the hand of the Philistines,” Judges xiii. 5.

In eastern countries the sun's burning rays are often arrows by

* When the sacred writers substitute *Isra-On* for *Isra-El* as they do when they use that Hebrew word which is expressed by *Jeshurun* and *Jesurun* in the English translation, it is obvious that *On* has the meaning of *El*, and signifies *Deity*. In the name Simeon too the termination *On* seems to mean *God*. For if Leah had merely intended to intimate that a deaf ear had not been turned to her affliction, the word *Sime* would have answered her purpose. But wishing to attribute this compassionate hearing to God himself, she said, “Because *Jehovah* hath heard that I was hated, he hath given me this son also; and she named him *Sime-On*,” Gen. xxix. 33. Leah's son Simeon, therefore, was a monumental pillar on which she inscribed, “God did not turn a deaf ear to the voice of my affliction.”

† See Ps. xxix. 4.

‡ See Job. i. 16.

which premature death is inflicted; and when the Psalmists speak of Jehovah as a shady covert for the righteous, that imagery suggests the idea of the "coup de soleil," or sun-stroke, as the evil avoided. "Jehovah," says he, "is thy shade on thy right hand. The sun shall not smite thee by day, nor the moon by night," Ps. cxxi. 5, 6. Samson, therefore, was a sun scattering the arrows of death among the Philistines, from which arrows their god Dagon afforded no shelter. "Their rock," the godly Israelites might say, "is not as our rock, even our enemies themselves being judges."

Thus Samson was an effulgent luminary formidable in power, inasmuch as, like the sun going forth in his utmost strength in tropical regions, he was a severe scourge. Hence, when he was captured by the Philistines, they said in reference to their heathen deity, "our god hath delivered into our hands our enemy, and the destroyer of our country, who slew many of our nation," Judges xvi. 24. Samson, indeed, was not a sun without spots; and this fact may account for the humiliating circumstances in which he passed his latter days. "When we are judged," says the apostle, "we are chastened by the Lord, that we should not be condemned with the world," 1 Cor. xi. 32. At length, however, the afflictions of Samson drew near to their close, when, in the spirit of the existing dispensation*, that ex-

traordinary man invoked Jehovah, and said, "O Lord God, remember me, I pray thee, and *strengthen* me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines' for my two eyes." This prayer was answered. For by aid of the prodigious strength communicated to him, Samson "jeopardied his life" still more than the descendants of "Zebulun and Naphtali" did*, and sunk in the Western horizon a more scorching sun to the Philistines than he had been at his greatest altitude.

Nor did the writer to the Hebrews forget Samson when he was speaking of ancient saints who through faith had obtained a good report. "Time," says he, "would fail me to narrate the exploits of Gideon, of Barak, of Samson, of Jephthah, of David also, and of Samuel and the prophets." Thus Samson appears in a company in which we may safely hope to meet him, "if we are not of them that draw back unto perdition, but have faith to the saving of the soul."

Stratford, Essex.

J. F.

THE BIRTH OF AN INFANT.

HOWEVER paradoxical the remark may appear, it is nevertheless indisputably true, that the most astonishing events are of very frequent occurrence. But how often is it seen that while things of comparative insignificance excite a high degree of curiosity, those of infinitely greater moment are regarded as incidents too commonplace and trivial to be noticed. This is strikingly exemplified in the birth of an infant. When the monumental pillar is erected to

* Whenever a Divine commission was given for the infliction of death on those who had filled up the measure of their iniquities, it was consistent to *pray* for such infliction of death. Thus in comparing the Mosaic and Christian dispensations we perceive that "there is a time to kill, and a time to heal;" "a time of war, and a time of peace."

* See Judges v. 18.

perpetuate the name of some illustrious individual, or the remembrance of some splendid victory,—when the foundation-stone is laid of some intended bridge, whose magnificent arch is designed to stretch for centuries across the silvery stream,—when the stately vessel is slid from the stocks and launched into the bosom of the spacious deep,—thousands and perhaps tens of thousands assemble on the spot, evincing by the intenseness of their gaze the deep-felt interest which agitates their breasts: but an infant may be born, an immortal soul ushered into existence, without exciting more than a slight observation, as though it were an event of little or no importance. Yet, when the majestic vessel shall have foundered on the rock, or mouldered by a more gradual decay,—when the granite arch shall have crumbled into dust, and be no more remembered than the drops of water which are now rolling beneath it,—when the monumental pillar shall be found unfaithful to its trust, and itself, as well as the occasion of its erection, entirely forgotten,—the infant, which yesterday came into being, will have before it an eternity of duration.

It is the *immortality* of the human soul which enstamps upon its entrance into being an importance to which it is difficult, if not impossible, to find a parallel. Were we permitted to be borne on the pinions of a Seraph to Creation's utmost boundary, and, while gazing on the awful void beyond, to behold a world, a system, or a thousand systems, rising before us in all the richness of primeval beauty; even this display of Jehovah's power (considered apart from its probable connection with the destiny of intelligent and immortal beings) must yield in point

of importance to an infant's birth; inasmuch, as millions of ages after these worlds shall have accomplished the end of their creation, when the archangel's blast shall have reduced them to nothingness, or when the materials of which they were composed shall have become component parts of other worlds and other systems, the never-dying spirit will retain its original identity, and be experiencing, and expecting for ever to experience, unutterable woe or indescribable felicity. Surely then, however frequent the occurrence, the birth of an infant may well excite our astonishment, and deservedly suggest a few reflections. Amongst the things of which it reminds us, we notice

1. *The dignity and responsibility of the parental relation.* To be entrusted with the guidance of the first steps of an immortal being,—to be permitted to train in its earliest stages, a plant which may, during an endless duration, adorn the celestial paradise,—to be instrumental in giving the first direction to one whose course will continue for ever and ever,—to have at least a very considerable influence on the final destiny of a deathless principle,—how great the honour! how vast, how solemn the responsibility! An honour conferred, perhaps, on none but mortals! A responsibility which no created mind can fully understand or adequately feel! O ye parents! esteem your privilege. Think on the obligations connected with it, and the account you will have at last to render. Consider your duty, your danger, and your inability; and while this consideration compels you to exclaim, "Who is sufficient for these things?" remember that "your sufficiency is of God: he is able to make all grace to abound to—"

ward you; to supply all your need according to his riches in glory by Christ Jesus;" and, eventually, to bring each of you to stand before his throne, exclaiming, with those rapturous emotions which only parents thus distinguished can experience, "Lo! here am I and the children thou hast given me."

2. *We learn the impropriety of judging of future events from present appearances.* When Newton was lying in the helpless state of infancy, who could have supposed that, during the brief span allotted to his earthly sojourn, his mental powers would have been so far developed as to excite the admiration, not merely of his contemporaries, but of succeeding generations? yet thus it was. Nor is it beyond the limits of possibility, that the period may arrive when the infant whose soul now seems destitute of even a single idea, shall claim an alliance with the first-born sons of Deity; when with them it shall rove amidst Jehovah's works and imbibe unmeasured and unceasing draughts of knowledge and enjoyment from the Eternal Fountain. That body too, at present so feeble and so helpless, shall, if redeemed by Immanuel's blood, whether or not it attain maturity on earth, eventually be "fashioned like unto his own most glorious body who is able to subdue all things unto himself." Those who judge only from present appearances, place themselves as it were in a dungeon where these delightful anticipations are completely hidden from their view. Nor is it merely in this instance, that reasoning from data so partial and inadequate leads to conclusions the most mistaken, and to conduct the most preposterous. What is there that is great or good in our world, to which we might not point and

with propriety inquire, who hath despised the day of small things?

3. In the birth of an infant we may find *an antidote to our pride.* How commonly do we meet with those who are glorying in their corporeal strength, or their fancied mental superiority. But wherefore? seeing it is not long since the most gigantic and healthy of our race were dependant on others for their entire support; and but as yesterday, the wisest were more ignorant than the brutes which perish.

4. *We are reminded of our early obligations to the Divine Goodness.* It was he who at our birth provided for us sustenance the most proper, and friends to afford us the necessary help: and not only so, but

"Parents, native place, and time;

"All appointed were by him,"

or we might have been born in circumstances far less favourable than those in which we were actually placed. The remembrance of these things enkindled emotions of gratitude in the breast of the pious Psalmist*, and surely a reminiscence so nearly similar ought to excite the same feelings in our own bosoms.

5. We are reminded that *the time of our departure is rapidly approaching.* As every drop of water which emanates from the fountain requires (if the equilibrium be preserved) that a drop should fall into the ocean; and as every drop in the current is impelled onward, not only by its own gravity, but also by the impulsive force of the waters behind it; so the birth of an infant, especially in our own families, impels us as it were perceptibly forward in the stream of time, and reminds us that we are advancing towards

* Psalm lxxi. 6.

the ocean of eternity. Our predecessors and our ancestors have passed away to make room for us; and we must as assuredly follow them to make room for our successors. Are we prepared for the solemn exit? As soon as we were once born we were by nature children of wrath (Ephes. ii. 3), but it is requisite to be twice born to become children of God, and candidates for celestial happiness: for the faithful and true witness hath said, "Except a man be born again he cannot see the kingdom of God."

Kettering.

J. J.

ORIGINAL LETTER OF THE REV.
ROBERT ROBINSON OF CAM-
BRIDGE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,

I HAVE sent you the enclosed copy of an original letter from the Rev. Robert Robinson to Mr. David Riste, an honorable deacon of the church at Isleham. It is so truly valuable that I much wish its insertion in our Magazine.

I am, my dear brother,

Your's truly,

I. MANN.

46, Long Lane, Bermondsey,
June 28th, 1831.

Hauxton, May 5th, 1763.

DEAR SIR,

After hearty thanks for your kind letter, and begging pardon for so long deferring my answer, let me tell you I rejoice in your experience, as it appears to me to savour of that *anointing* which teacheth all things; for out of it I gather abasing thoughts of your-

self, and high ones of *that man* by whom God will judge the world, who shall be glorified by his saints and *admired* by all them that believe. Brother Riste, I commend to you honey of which I myself have tasted, when I exhort you to study as a powerful antidote against all heart-sorrow, *that Revelation* which God has made of his Son, in whom you and I are interested:—First, in the *dignity* of his person, as, *God over all*—as the brightness of the Father's glory—the first-born of *every* creature—the *Man*, Jehovah's *familiar*,—having a name *above* every name, and to which every knee shall bow. Secondly, he is revealed in the *efficacy* of his atonement. As offering to Jehovah *once*, and *but once*—*one*, and *but one* sacrifice, even his own body and soul as a complete propitiation for the sins of the world:—the whole elect world,—and thereby obtaining *eternal redemption* for us. Further, let us remember, that cleansing the conscience is denied of every thing, saving *this blood*. Thirdly, he is revealed in the *perfection* of his obedience to the law; magnifying it, making it honourable. A very great honour is done to the law when the legislator himself obeys it; and a great honour is put upon us, when that obedience is reckoned ours, and in it when we are viewed without *spot* or *wrinkle* or any such thing. Fourthly, Revelation farther tells us of a *fulness* of grace treasured up in this same person, as corn in Egypt was laid up, when the earth brought forth by handfuls against a foreseen famine. So was grace not only purposed to be given, but *actually* given us in Christ before the world began; and happily for the elect of God, they all receive from thence *grace*

upon *grace*, as some interpret that word John i. 16. See, he sits upon the throne, and thence sends the Comforter, and with him every needful blessing. Paul knew that all grace centred there, or he dared not have said, he was *confident* of this *one* thing, that he that had begun, would finish the good work in the Philippians. And, lastly, He is revealed in the *beauty* of a pattern. Leaving us an example that we should follow his steps. Christ is a propitiation to my conscience, and pattern to my life. Though to me belongs shame that I write so badly after so clean a copy as the life of Jesus. My dear friend, read the word in which Christ is revealed, and pray earnestly to know

him more and more, for in that science is all your happiness contained. I hope you will write me when you have opportunity. Remember me before the Lord in prayer, and give my Christian love to all Isleham friends. My wife joins in love to yourself and spouse; Mr. Lambert and his, and sympathize with him in his late loss. I have heard him sweetly on God's *sovereignty*; now may it be a comfort to him. "I, Jehovah, do all these things." Farewell, my dear brother; walk circumspectly, redeeming the time. Let your moderation be known to all men, the Lord is at hand.

I remain, dear Sir,
Your's affectionately,
R. ROBINSON.

POETRY.

SAVING FAITH.

"*Thou believest that there is one God; thou doest well: the devils also believe and tremble.*"—James ii. 19.

Do I believe there is a God in heaven
By whom all things were made—all life was
given—

Who rules his vast dominions with a nod?
The devils own the being of a God.

Do I believe that mighty sovereign Lord
Is pure and holy, both in deed and word?
The devils know his words and ways are just;
And that he so created them at first.

Do I believe that I have disobey'd
The righteous law, which God my sov'reign
made,—

By which he justly claims allegiance true?
The devils know they have revolted too.

Do I God's righteous indignation fear—
The consequence of sins committed here?
The devils tremble at their awful doom,
Expecting sorer punishments to come.

Do I believe there is a heaven of rest,
Where saints and angels will be ever blest?
Surely the devils must remember well
That heaven from which, by sinning, once
they fell.

But here's the turning point my state must
prove,

Do I possess the faith that works by love?
Do my affections to my God aspire?
Is likeness to himself my chief desire?

Then sin shall I abhor, (though lov'd before)
And seek deliv'rance from it more and more:
Then shall I search God's Word from day to day,
To learn his will—his precepts to obey.

Then will my prayers to Him, through Christ
ascend,

Then shall I walk with Him, my constant
friend;

Then shall I long that all mankind may own
Him as their Saviour and their God alone.

Then sov'reign grace shall be my daily theme—
Faith, while on earth, afford of heaven a gleam;
Then when I die, my soul shall soar above—
And join the host of heaven, where all is love!

J. D. WADMAN.

Bromley.

REVIEWS AND BRIEF NOTICES.

The Constitution of the Bible Society defended: in a Letter to the Hon. and Rev. Gerard T. Noel. By JOSEPH FLETCHER, D.D. Holdsworth and Ball.

It would have been strange indeed if the British and Foreign Bible Society had not met with many opponents, both in its rise, and in its progress to the present time. The first to assail it (we are ashamed to acknowledge,) were ministers of the Establishment; but like the infant Hercules, it strangled many serpents even while it was yet in the cradle.

Not long since, a keen blast from the north threatened to destroy it root and branch. This, however, time has shewn to be a great blessing. While we lament the bitterness of some distinguished men who opposed the committee, we rejoice that the *Apocrypha* is gone—never, never more to be bound up with the *Holy Scriptures*, as far as this great society is concerned.

For some time past, we have heard of a faction of ultra-doctrinalists, who have been labouring with great tenacity of purpose to subvert its constitution. But they were defeated by an overwhelming majority at the annual meeting in April last.

The proceedings of that meeting have given occasion to a number of pamphlets, but the time is not yet come for a general review of a controversy which we expect will soon spread itself over all the horizon.

In the mean time, our readers may be gratified by the perusal of Dr. Fletcher's admirable letter, which now lies before us. And while we are inclined to think he is right when he says, "I must deliberately state it to be my own conviction that the committee ought never to have entertained the question at all," still we cannot but hope that the best results will be eventually secured. The discussion

and illustration of first principles, if ably conducted, must be always useful. Many sincere disciples of our Lord Jesus Christ have had their feelings shocked, and their minds perplexed. They have need to be disabused, and we are greatly indebted to Dr. Fletcher for the luminous and powerful address which this letter contains. Probably we shall be called again to this subject hereafter.

We are particularly pleased with the notice Dr. Fletcher has taken of the union of the three denominations of Protestant Dissenting ministers, because we know it has been of late a stumbling-block to many of our readers. It appears from the appendix to the late Mr. Samuel Palmer's Catechism, that this society was formed in the year 1727*, and from the year 1736 they have been accustomed to hold their meetings at Dr. Williams's Library in Red Cross Street. It ought to be known that the design of this union was to strengthen each other's hands as Protestant Dissenting Ministers (for union is strength) and to unitedly support the great general principles of civil and religious freedom. From the very commencement, there could not by any possibility be any union for the purpose of supporting any theological sentiments however important. Such men as Dr. Watts, who was in the habit of meeting them a hundred years ago, must have deeply felt that the English Presbyterians were rapidly and most lamentably receding from those evangelical principles which their ancestors had gloried in, and

* Previously to this they assembled together only occasionally, as circumstances required. On the accession of King William and Queen Mary, Dr. Bates presented the address of congratulation on behalf of the three denominations, which may be seen in Mr. Ivimey's History of the English Baptists, vol. iii.

which the other two denominations continue stedfastly to maintain. The history of this union most plainly shews that there has been no compromise of principle, nor any mutual recognition thought of, beyond that which is included in Protestant Non-conformity.

"That in which we are united," said the late Mr. Fuller, "unites us." The first question therefore ought to be, "Is that good or evil in which we unite with others?" It is written, "Thou shalt not follow a multitude to do evil." Exod. xxiii. 2.

Dr. Lardner and Dr. Gill were "wide as the poles asunder," in theological sentiments, but they were united in all the great principles of religious liberty, and they both agreed that these principles are sanctioned by the New Testament, and therefore *quoad hoc*, as far as this matter was concerned, they could sit at the same board and act together.

In this society we find Samuel Chandler and Samuel Stennett, Thomas Towle and Thomas Belsham, Abraham Rees and Abraham Booth, James Dore and James Lindsay; not to mention here any living names. And we cordially believe that if now a compromise were proposed, or any thing approaching or seeming to look that way, it would be, in a moment, most indignantly rejected and reprobated, and equally on both sides.

This society connects the Dissenters occasionally with the court, the cabinet, and the senate, and is honoured with some privileges. It has been recognised by the king and his ministers, and the members of both houses of parliament, ever since the revolution of 1688. Nor can it be reasonably supposed that the government could or would give that attention to the several denominations separately, which it has long granted to the united body.

After all, if it can be shewn that the object is not consistent with Christianity, or that there is a compromise of religious principle among the parties, the sooner the society is dissolved the better. On the other hand, if the object be good, purely good, in the sight of God and of all good men, and if there be no sinful, shameful compromise (and we know there is not) why

should the Dissenters weaken their own hands, and expose themselves gratuitously to the contempt of their adversaries?

Modern Fanaticism Unveiled, 12mo. pp. 225. London: Holdsworth and Ball, 1831.

THERE have appeared in different ages men of vast pretensions, little learning, and no modesty, who have just lived to erect themselves into oracles of heresy, and soon have fallen before the sword of the spirit in the hand of some stripling who trusted in God. There are instances of this pervading the whole history of the Christian church. So early as in the first century appeared the Gnostic sect: they boasted of being able to restore mankind to the full knowledge of the true God, which they modestly supposed had been lost in the world. They attributed the creation of the universe to some being denominated *the evil principle*, and boasted that they would ruin his empire. These miserable men, whom, alas! we have moderns that resemble, "entertained unworthy notions both of the person and offices of Jesus Christ. They denied his deity, and rejected his humanity, upon the supposition that every thing concrete and corporeal is, in itself, essentially and intrinsically evil." In the second century appeared Basilides, than whom no man has advanced farther into the regions of absurdity. He had, like some among us, his learned terms, and fictitious heavens; for he spoke of *Æous* called *Dynamis* and *Sophia*, which engendered angels of the highest order who made themselves celestial abodes, and produced children of lower nature than their parents. These heavens, and orders of angels, increased until their number was three hundred and sixty-five. But we must desist, else we could shew that errors relative to theology have existed and expired,—been introduced and defeated, ever since Christianity first came from heaven to enlighten and bless the earth. The work before us abundantly sustains the truth of our remarks, and proves the necessity for making them. The writer conceals his name, but his book shall have as extensive a reading

as our warmest recommendation can procure. It proposes to explain, in its first chapter, the nature of assurance of interest in the divine favour through Jesus Christ. This is accomplished most judiciously, and the presumptuous assurance of Malan is well refuted. The second chapter treats on miracles, and, while it exhibits the folly of modern and recent pretensions, presents those Divine interpositions, which adorned the apostolic age in all their glory. The third chapter is a scriptural representation of the forgiveness of sins which those who depend on Jesus receive, and a just exposure of the extreme folly and injurious tendency of Erskine's universal pardon. The fourth chapter relates to prophecy, and holds up in their disgusting presumption, and rebukes for their sin, our modern millenarians. The last division of this most useful work respects what the author denominates "profane and vain babblings." The notions of Edward Irving concerning the human nature of Jesus Christ are here placed in the light, and exposed to the holy detestation, of all who believe the Scriptures, and love the Holy Redeemer.

In connexion with this subject we feel disposed to introduce a passage from a sermon recently published*, which is directly pointed against this abominable heresy, and which, as contrasted with Mr. Irving's muddy attempt at metaphysical refinement, recalled to our minds the language of Job, "How forcible are right words;" Mr. Irving's style of reasoning being much less adapted to expound his subject than to confound his readers.

" 'The *flesh* of Christ was sinful,' " monstrous position! What can it mean? Does it mean that the body of Christ was the subject of moral pravity? But by what extraordinary logical powers will proof be adduced of the depravity of corporeal substance? By no process of argumentation could the human body be proved to be depraved, which would not

equally prove the depravity of the brute creation. But surely, if by any extraordinary proof we could satisfactorily evince that the body was the subject of depravity, we might spare *him* from such a charge who was 'undefiled and separate from sinners.'

"Surely such an idea as that the body of Christ is sinful could not be entertained but by a mind as fond of novelties as are some of our modern visionaries. By a coarse figure of speech, body must be put for mind; and we are to understand, I apprehend, that the soul of Christ *was* under the influence of moral turpitude. For though such a doctrine would be an abomination in theology, yet in physics we could understand the assertion, that mind was depraved. But, then, shall we admit that Christ was actually a sinner? Was the equal of the eternal Father united to an apostate? And was he who made an atonement for sin labouring under the curse of his own crimes? How then could the Redeemer of mankind be distinguished as a human being by that appellation, 'That holy thing?'

"It cannot, on any ground, be supposed that the deity of the Son of God was made a sacrifice for sin. The mysterious union of the deity with the humanity of Christ gave an infinite value and efficacy to his work; but it was his soul that was made an offering for sin. But his soul must have been polluted by sin, if he were sinful at all. And how then could a polluted soul make an atonement for sin? Or could a holy God accept a sacrifice which in itself was unclean? If a brute animal were accepted as a typical sacrifice, it was because it could not be the subject of depravity; and, if human sacrifices were abominable, one reason, in addition to many others, might be, because they were depraved. Nor can we on any principle conceive how a sinful spirit could, by any sufferings, remove the guilt of another till its own were fully expiated. Our glorious Redeemer then, before he could have occupied, as a victim, that altar on which we deserved to bleed, must have died for his own sins; for 'the soul that sinneth shall die.' It is surpassing strange that an old error, subversive of the whole system of redemption, should be strenuously maintained by one who still calls himself a minister of Christ. The Socinian has dismantled the Saviour of his perfections as the true God, but has left his humanity spotless; and now a modern believer in the deity of Jesus has clothed his humanity with pollution and crime!"

* "The preaching of Christ a reason for joy and holy exultation. A sermon delivered at the opening of the New Baptist meeting-house, in Charles Street, Leicester, on Wednesday January 19th, 1831, by Isaac Mann, A. M."

If any thing, in the order of means, would cure the unholy and very per-

nicious follies and errors against which the volume before us manfully contends, we should hope that much good would result from its perusal.

Our author will, at least, receive some reward in the utility of his exertions in the prevention of evil. If any of our readers are in the smallest danger of being detained from the perusal of the plain, practical, necessary, and saving parts of the Divine Book; if they are in any danger of being drawn from self-examination and closet prayer; if they are in any danger of deserting a scriptural, sanctifying, and every-way useful ministry, to attend the preaching, to doze over the dreams, and to chaffer about the dogmas of these pretended seers, we recommend them to attentively peruse "*Modern Fanaticism Unveiled.*" Especially would we recommend this to those who are young in years and piety. The benevolent author seems to have written principally for their benefit.

"Taking," he says, "a deep interest in the rise and progress of religion in the minds of young, ardent, and inexperienced converts, our observation has of late been frequently and painfully exercised upon the thickly-multiplying forms of temptation, artfully concealed beneath the garb of religion, by which, in the present day, such persons are unconsciously assailed at the very outset of their Christian course. No sooner have they drawn the breath of spiritual life,—and ere time has been allowed them to derive nutriment from the sincere milk of the Word, and to acquire incipient strength and stability of constitution,—than these babes in Christ are hurried into some noxious atmosphere, or made to partake of unwholesome and pernicious aliment, whereby their system is debilitated, and a foundation is laid for that moral malady whose symptoms are discernible in the weak, vacillating, restless, and error-stirring spirit that now prevails in a particular section of the professing world. To guide the recently-awakened mind in its pursuit after truth; to guard the impetuous against the wildness of enthusiasm; to assist the timid, who, in their hesitancy, scarcely 'know to refuse the evil and choose the good;' and to press upon the candid inquirer the force of that inspired aphorism, so applicable in this age of conflicting opinions. 'The prophet that hath a dream, let him tell a dream, and he that hath my word, let

him speak my word faithfully: what is the chaff to the wheat? saith the Lord;' these are the ends designed by this little volume."

The Christian Ministry, with an Inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. CHARLES BRIDGES, B.A. Vicar of Old Newton, Suffolk, and Author of "*Exposition of Psalm cxix.*" Second edition, corrected and enlarged, 12mo. pp. 640. London: Seeley and Burnside, 1830.

It has been sometimes said that a Reviewer should be without feeling, in order to be qualified to form an impartial estimate of the works which pass under his notice; and that a certain air of infallibility should pervade his performances, that so a deeper impression may rest on the minds of his readers. Now if these qualifications be essential to the character of a Reviewer, we very readily admit we do not possess them, and lay down our pen in despair. The reading of this volume has produced feelings we do not often possess, though would to God that we always lived under their influence; and while we are thankful for the impressions we have received, we are heartily ashamed that a volume like this, above all price, should have lain for some months on our shelves without our best endeavours to introduce it to *all* our readers, and especially to those among them who either sustain the ministerial character, or are preparing for it. Having thus made the *amende honourable* for our apparent neglect, we very cheerfully hasten to the performance of what we feel to be our present duty.

In the discharge of our official engagements, we have met with many volumes on the office, duties, and dangers of the minister of Jesus Christ; but we never expected to meet with a work which should combine so many excellences and so few defects as the one now before us. It has never been our happiness to know any thing of Mr. Bridges, except from the present work; his volume on the 119th Psalm never having fallen under our

notice; but we do not hesitate to believe that his spirit must be most deeply imbued with the responsibility of the ministry, and that he is supremely concerned that both himself and his brethren who sustain the pastoral office, among whatever denomination of Christians, may "make full proof of their ministry."

Every page tells. Almost every sentence affords matter for reflection, for reproof, and prayer. The book is large, but the attention never becomes wearied. Scarcely a writer who has produced any work on the ministry has been neglected, but all have been made to contribute to this general storehouse, and called to aid in the production of this Cyclopædia of ministerial duties. And yet the volume is not a collection of scraps, but a well-digested arrangement of lessons of practical wisdom.

Our readers will expect something like an analysis, that they may be enabled to form their own opinion of the work we so warmly recommend to them. The table of contents is too copious to transcribe into our pages; we shall only remark therefore in the general, that the volume is divided into six parts: I. A general view of the Christian ministry; II. General causes of the want of success in the Christian ministry; III. Causes of ministerial inefficiency connected with our personal character; IV. The public work of the Christian ministry; V. The pastoral work of the Christian ministry; VI. Recollections of the Christian ministry. This general outline is filled up with a great variety of subordinate sections, in which the duties, dangers, and encouragements of the man of God are fully delineated, and applied as motives to diligence. It will not be imagined we approve of every sentence written by our author. We decidedly object to every established church; we are completely at variance with Mr. B.'s opinion of the church catechism; and all his piety and good feeling cannot reconcile us to infant baptism or confirmation, till he gives us authority from the New Testament for them, either in the shape of command or example. And while we are thus making our trifling abatements from the praise we feel bound to give, we must object somewhat to the

size of the volume, as inconveniently thick, and request that future editions may be printed in octavo.

We should indeed feel gratified in proceeding to justify our recommendation by producing extracts, but we feel a very great reluctance to do this, because there are very few passages we could wish to keep back, and the paragraphs we have marked for quotation, would fill at least a number of our Magazine. We do hope that the deacons of our churches will take care that every pastor and probationer has the book forthwith in his possession. If they can obtain it in no other way let an hundred persons give a penny each, assured, that the volume read with serious meditation and prayer, will produce very happy results on the piety and usefulness of every Christian minister. We hope before long to meet with the estimable author again.

We are gratified to find that this work has just passed into a *third* edition.

Tracts on Temperance. Published by the Temperance Societies.

WE are really sorry that we have not sooner called the attention of our readers to the tracts and other publications of these societies. We read with astonishment the accounts of their success in America, and Scotland, and even Ireland! That many inveterate drunkards should have "ceased to do evil, and learned to do well," was as unlikely as for "the Ethiopian to change his skin, and the leopard his spots;" but many such have been induced to put away their spirituous liquors from them, and are now attendants on public worship, and are become blessings instead of curses to their families.

We reprint one of these short addresses, printed at Belfast, hoping that the plain common sense statements in respect to the total uselessness, to say nothing of the dreadful results in many instances, of using distilled spirits, may induce every one of our readers instantly to resolve, that, excepting for medicinal purposes, they will relinquish their consumption themselves, and use their influence to

persuade others to do so. This may be done without societies being formed for the purpose: the good old English maxim may be applied to this wide spreading evil, "Let every one mend one."

"The object which Temperance Societies have in view, is the restoration of distilled spirits to the place which they first occupied, as a medicine, under the guardianship of the physician. As a *medicine alone*, they are good. As a *medicine alone*, they are useful. Under all circumstances, men in health are much better without them. They do not prevent the evil effects of heat or of cold—they do not assist digestion in the healthy stomach—they do not increase strength—they do not support under fatigue.

"The community groans under a load of ignorance and prejudice, respecting imaginary uses of distilled spirits. One object of Temperance Societies is, to show that *distilled spirits are, for all common purposes, completely useless*.—Give them a fair hearing.

"All the unnumbered evils caused by distilled spirits, have been erroneously attributed to the abuse of a substance in its own nature *wholesome and good*. Temperance Societies prove these evils to arise from the use of a substance which is so *tempting, insidious, and destructive* in its own nature, as to be *wholly disqualified for common use*. The use of distilled spirits leads to their *abuse*,—a country cannot continue temperate with distilled spirits as a common drink. Distilled spirits are in their own nature injurious to the human constitution; and the most moderate use of them is not only calculated to *create the drunken appetite, but injures the health, and cuts short life*. The first medical authorities in the world have published their conviction, that no cause would be so much calculated to improve the health of the community as an entire disuse of distilled spirits. '*They should be renounced by all men in health as most noxious superfluities*.'

"Of such a substance, as a *common drink*, there ought not to be—there cannot be a *temperate use*. Whoever uses it as a customary beverage, whether *knowing or not knowing* the consequences, is teaching the public a *ruinous lesson of falsehood*,—he is giving his sanction to the use of distilled spirits, in a capacity which they should never occupy; and in proportion to the influence of his character, as a benevolent man, a patriotic man, or a Christian, will be the amount of evil done by his example to the community.

"The most violent enemies of Temperance Societies acknowledge that they are utterly

astonished by the success which has crowned their efforts. The change produced on public opinion and practice,—the quantity of information communicated,—the elevation of the standard of temperance,—the decrease in the consumption of spirits,—the number of drunkards reclaimed,—all surpass the warmest expectations of the most enthusiastic friends of Temperance Societies. Let no man then rashly deny *that to be the work of God, which has already produced incalculable good*. Temperance Societies only ask a fair hearing."

The Life and Diary of the Rev. Ebenezer Erskine, A.M. of Stirling, Father of the Secession Church. To which is prefixed, a Memoir of his Father, the Rev. Henry Erskine, of Chairnside. By DONALD FRASER, Minister of the United Associate Congregation, Kennoway, Fifeshire, 12mo. pp. 543, with a portrait. London: Hamilton, Adams and Co.

THE venerable name of Ebenezer Erskine, is well known in England in connexion with his elaborate and evangelical "Sermons," and the "Gospel Sonnets." In his highest character, however, as a conspicuous reformer in the established church of Scotland, or "the Father of the Secession church," but little information had been furnished, till this well-written and most valuable memoir was published among us: many thanks to the judicious compiler and masterly writer for the rich treat he has furnished to those persons in England who can feed on "strong meat," and "who by reason of use have their senses exercised to discern both good and evil."

The "Diary," of this good minister of Jesus Christ is well arranged under suitable heads, by the writer (a great grandson of the Rev. Ralph Erskine) who says, in his preface, p. ix., "he has availed himself, in particular, of a treasure hitherto unexplored—a *Diary* in short hand characters, written by Ebenezer, which contains an interesting account of his history and religious experience for about twenty years." We quite agree in opinion with the author, that the extracts from this journal "for deep-toned piety and energetic expression have been rarely

surpassed, or even equalled." And that "they can scarcely fail to prove acceptable and edifying to ministers and private Christians of all denominations;" to which we add, and especially to *ministers*!

We read with peculiar interest the second chapter, which states the defectiveness of the character of Mr. Erskine, as a *Christian*, when he commenced his ministry. His excellent father, in imitation of the pious Hannah, had, by devoting him to the ministry, "*lent him to the Lord*;" no doubt, hoping, but as we think without just reason, the Lord would accept the offering. In a vast number of instances such ministers have been left, judicially, perhaps, to blindness of mind and hardness of heart, and of course have known nothing of the essential qualities of the character of "a good minister of Jesus Christ." To this improper manner of providing for a succession of Christian pastors, may be traced the worldly-minded conduct, and temporizing principles, of the majority in the Church of Scotland in the time of Mr. Erskine; and the total destruction of the Presbyterian denomination of dissenters in England. That Mr. Erskine, by marrying a lady of genuine piety, should, through her instrumentality, have become the subject of conversion to God, is one of those remarkable instances of divine sovereignty in which Jehovah has been "found of them that sought him not;" and made "manifest unto them that asked not after him." Of all the multitude of saved sinners, such ministers, it may be presumed, should there be "any work of contention in heaven on the subject of degrees in mercy, will claim right to sing above the rest." But it is in his character as an ecclesiastical reformer, and a resolute and patient *confessor*, (and, we doubt not, had he been called to it, he would have been also a courageous *martyr*), that we chiefly present him to the attention of our readers: that they may "glorify God in him," or be furnished, at least, with another instance of the same spirit which produced the reformers, confessors, and martyrs, both in England and Scotland, when they "overcame" their anti-Christian persecutors, "by the blood of the Lamb, and the word of their testi-

mony, for they loved not their lives unto the death." There can be no reasonable doubt, but what the spirit of determined opposition made by the General Assembly of the Church of Scotland to the "marrow" doctrines of Erskine, and his companions,—had they lived under the reign of either of the three first monarchs of the house of Stuarts, instead of under the protecting shield of the house of Hanover, —would have increased the number of souls crying for vengeance from beneath the altar.

The Life also of the Rev. Henry Erskine, one of the noble race of Nonconformists, who took joyfully the spoiling of his goods, and endured trials of cruel mockings, and even banishment, is a most encouraging narration as to the special providence of God over those who suffer for the sake of truth and a good conscience.

We are happy to find, that the Memoirs of the Rev. Ralph Erskine may soon be expected from the pen of the same judicious writer.

The Protestant Dissenters' Catechism: containing, 1. A Brief History of the Dissenters; 2. The reasons of dissent from the National Church. The twentieth edition; with an Appendix and a Preface. By WILLIAM NEWMAN, D.D. p. 83. Holdsworth.

WE consider this compendium of facts and principles so intrinsically valuable, and so universally known, as to require little from us besides a mere announcement that its TWENTIETH EDITION is now in circulation!

At a period, however, when conscientious endeavours to maintain the primitive purity and spirituality of the Redeemer's kingdom, are condemned as sectarian bigotry, and almost every species of laxity and compromise is dignified with the title of Christian liberality, it cannot be less than our indispensable duty to recall attention to this truly excellent publication; presenting, as it does, in a manner so admirably clear and concise, the history and reasons of dissent.

Very urgently would we recommend

that the affluent members in all our churches, should constantly provide themselves with a number of the copies of this Catechism; as it will form, not only a most useful present to the young, but also a highly serviceable communication to those, among the more mature, whose means and opportunities will scarcely allow a more enlarged examination of the subject on which it treats.

On the accessions which this work has received, from time to time, in passing under the accurate revision of the esteemed editor, it may be sufficient to remark, that in writing to him, the late eminently distinguished Rev. Robert Hall, pronounced upon their merits as follows, "the additions you have made are important and greatly enhance its value,"

The Power of Religion exemplified in the remarkable experience of Agnes Beaumont, of Edworth, Bedfordshire: a persecuted member of the Church [under the pastoral care] of the immortal John Bunyan: written by herself, with a Preface. By THOMAS MIDDLEDITCH. London: Wightman, Paternoster Row.

THE respectable editor of this little work, in a modest Preface, says, "The experience of Agnes Beaumont was first presented to the public as part of an interesting volume published by the late Mr. James, of Hitchin, and ever since its publication, has been read with pleasure and profit by Christians of various denominations. Since the providence of God has fixed my residence and labours in the vicinity of the scene of her conflicts and her joys, it has frequently been the subject of conversation, and numerous efforts have been made to obtain a copy of this work without success: I have, therefore, been induced to publish it in its present form, hoping that it may prove acceptable, and, by a divine blessing, be rendered useful in the Church of God."

In this pious wish we most cordially unite, and have no doubt but the desire expressed will be granted: it must prove very acceptable to religious persons at places in the vicinity of Bedford.

Daily Communings, Spiritual and Devotional, on Select Portions of the Book of Psalms, by the Right Rev. George Horne, Bishop of Norwich. London: Hamilton and Co. pp. 268.

THE book of Psalms is an invaluable treasure to a pious and devout mind, and the reason is obvious—it is a faithful record of the holy emotions and heavenly aspirations of a kindred spirit. "As in water face answereth to face so the heart of man to man." At these streams of experimental piety many a weary pilgrim has refreshed his fainting spirit. "He hath drank of this brook by the way, and therefore hath he lifted up the head." It is well observed by the venerable prelate—

"The fairest productions of human wit, after a few perusals, like gathered fruit, wither in our hands and lose their fragrantcy; but these unfading plants of Paradise, become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightening; fresh odours are emitted and new sweets extracted from them. He who hath once tasted their excellences will desire to taste them again; and he who tastes them oftenest will relish them best."

This neat little pocket volume is well adapted to foster a devotional frame, and to soothe a perturbed spirit, when retired from the bustle and disquietudes of the world; and we cannot wish our readers a greater blessing, than a spiritual capacity to taste and appropriate its pious meditations.

A complete Concordance of the Old and New Testament: or a Dictionary and Alphabetical Index to the Bible. In Two Parts. To which is added, A Concordance to the Apocrypha. With a Compendium of the Bible, and a brief Account of its History and Excellency, by Alexander Cruden, M.A. with a sketch of the Life and Character of the Author. By WILLIAM YOUNGMAN. London: Joseph Ogle Robinson.

THIS is a work so well known and so highly appreciated by every biblical student, that the Reviewer's ordinary task to characterize or recommend would here be useless. It is sufficient to say, that this is the third edition, of an invaluable work, with those improvements, of which productions of this class are especially susceptible in their progress to perfection.

OBITUARY.

MRS. GIMBLETT.

THE Psalmist observes that the just shall be had in everlasting remembrance. The memory of the pious dead, is associated with so many pleasing recollections, that the practice of writing their memoirs has existed to a considerable degree in every age of the Christian church. The relatives and friends of the subject of the following brief memoir, trust, that in placing it on public record, they are influenced neither by feelings of vanity nor mere affection, but by the hope, that whilst its preservation will be gratifying to them, its publicity may be instructive and profitable to others, and productive of praise and glory to God, to whom, as the original cause, all good must be ascribed. Mrs. Izatt Gimblett was born at Leigh Barton, in the county of Somerset, in the year 1790. During the first years of her life she did not possess those religious advantages which fall to the lot of many, the light of the Gospel had not penetrated into the neighbourhood where she lived, nor did any opportunity present itself of hearing of Christ. But when she was about 18 years of age, Providence removed her to the neighbourhood of Watchet, where she was led to attend the ministry of Mr. Tyso, who was then the pastor of the Baptist church in that place. Under his ministry her mind became enlightened, her heart sanctified, and her state changed. She saw herself to be a sinner, believed the power of Christ to save her, and placed all her trust in him. Often would she allude, with peculiar animation and delight, to this, the time of her espousals to the Lord. In the year 1824, after many mental conflicts on the subject, she was enabled publicly to avow herself on the Lord's side, and, in company with her now bereaved husband, was baptized and received into the church. This profession, though tremblingly made, God enabled her to adorn

until the period of her removal to the mansions on high. The writer of this is persuaded that he may appeal with the fullest confidence to her numerous relatives and friends, as witnesses how holily, justly, and unblameably she walked. As a wife the heart of her husband could safely trust in her, and to him she was both a friend and a counsellor. As a mother she sought with unwearied diligence both the temporal and spiritual prosperity of her numerous family; the salvation of their souls was especially near her heart, and her incessant prayer to God was that they might live before him. As a neighbour, she felt for others' woe, and was the frequent visitor of the poor and sick. As a member of a church also, her conduct was truly exemplary. Though attached from principle to the community of which she was a member, she owned, admired, and loved, the impress of her divine Redeemer wherever she beheld it. Her regard for the house of God, her affection for the society to which she belonged, and her concern for the prosperity of religion in general, were all evinced in the punctuality of her attendance on the various ordinances of the sanctuary, in the seriousness of her devotion, her hospitality and kindness. As she lived so she terminated her career; her mind was calm, peaceful, and serene; and she sunk into the arms of Jesus in a state of holy tranquillity, and with unshaken confidence and hope, committed her soul to the care of her Redeemer. Her sickness was long and painful; the complaint under which she laboured was one which was peculiarly distressing; but amidst all her pains her spirit was at rest, and her conversation was highly instructive. On one occasion, being asked concerning the foundation of her hope of heaven, she replied, "I feel myself to be weak and worthless, my sins are very numerous, and I deserve the wrath of God, but he has so loved the world as to give his only begotten Son

that whosoever believeth on him might not perish but have everlasting life;’ I depend upon his word, and this constitutes my hope.” She then repeated—

“ Other refuge have I none,
“ Hangs my helpless soul on thee,
“ Leave, oh! leave me not alone,
“ Still support and comfort me.”

On another occasion, being asked if she did not feel the want of the public means of grace; she replied, “ I have always highly esteemed them, and through them I have derived much profit:—

‘ Thine earthly Sabbath’s, Lord, I love,
‘ But there’s a nobler rest above,
‘ To that my labouring soul aspires
‘ With ardent pangs of strong desires.”

Again, being asked how she was able to bear so much pain, she replied, “ I have often wondered at the power of God, which enables a poor worm like myself to bear up under such a weight of affliction, but I have been hitherto sustained. It was no vain boast of the apostle, when he said, ‘ I can do all things through Christ strengthening me;’ God has strengthened

me, and I desire to submit to his will in all things.” Being asked if she feared the approach of death, she replied, “ No, the sting of death to me is taken away, my anchor is cast within the veil, I long to depart and to be with Christ. ‘ Though I walk through the valley of the shadow of death I will fear no evil.’ O what a great change shall I soon experience, God will wipe away all tears from my eyes; no pain, no faintings, no heaviness then; I would not be impatient, but I cannot help saying, I long for the time; come, Lord Jesus, come quickly.” About a fortnight before her decease, thinking she was dying, she summoned her family round her bed, gave them her parting blessing, and whilst all were in tears, she exclaimed, “ I am so happy, I could sing.” She died March 15, 1831, aged 41 years. Her funeral sermon was preached by her pastor, the Rev. S. Sutton, at Watchet, on Sunday evening, March 27th, to a crowded congregation, from Psalm xxiii. 4, “ Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.”

INTELLIGENCE, &c.

FOREIGN.

WEST INDIES.

EMANCIPATION OF SLAVES.

We have great pleasure in being able to inform our readers, that the British Government have determined on the emancipation of the slaves belonging to the crown in the various conquered colonies. Directions to this effect have already been forwarded to the Governor of Berbice, and in a few months we may joyfully anticipate that our Government at least, will be purged from the foul stain of Slavery.

AMERICA.

*Extract from the Letter of a Minister in the United States to the Rev. Dr. H. F. Burder.**

“ During much of the time since I last wrote to you, I have had my hands full of the most interesting work that a minister ever has to perform. Since the beginning of December, there has been a constant and blessed effusion of the Holy Spirit upon my congregation, and most of the other Presbyterian congregations in this city. Most of the other denomi-

* We are obliged by this communication and regret that it was received too late for our last Number.

nations have shared in the blessing, though none in the same degree, unless it be the Methodists.

"I assure you, my dear brother, though I have been in several interesting revivals, I have never been in one, where the work seemed at once so rational, and deep, and overpowering, as this in which it is my privilege now to mingle. It is impossible to say how many hopeful conversions there have been in the city, or even in a single congregation; but each successive communion brings from twenty to seventy, and in some churches in this vicinity a hundred and fifty, into the church. And you will rejoice to know that this glorious work is rapidly spreading over the whole country. The cities of New York, Philadelphia, Boston, Charleston, Richmond, New Haven, Hartford, indeed, almost every city of any importance in the United States, is at this moment the theatre of a blessed revival. The Spirit of God has come down with mighty power on a large number of our colleges; and in Yale College out of 340 students, I understand there are less than 100 who are not hopefully the subjects of renewing grace. I observed a statement to-day in a religious newspaper, that more than 120 different towns, are known at this moment to be visited by showers of divine influence, and many of these, places of very considerable extent. On the whole, we are in the midst of a scene of divine wonders. We feel confident that the church has never seen such a day before. We long to hear that you are blessed in the same manner."

In addition to this gratifying account, the following statement from the New York Observer, dated 4th of June, will be read with great interest, accompanied, we trust, with earnest prayer to the source of all spiritual good that similar blessings may be poured upon our British churches.

"Abstract of the 15th Annual Report of the American Education Society."

"The Report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished.

From various religious journals it appears that 434 towns, in 17 states, have been blest with revivals; 181 in New-England, 187 in New-York, and 66 in other states of the Union. This enumeration, for obvious reasons, must be incomplete. The number of towns which have been blessed to a greater or less extent with revivals, cannot fall much short of *one thousand*. In 185 towns more than 18,000 instances of conversions are reported as having taken place. From these data 'it is not extravagant to suppose that the whole number hopefully converted in *all* the places visited, may not be less than 50,000.'

"It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favoured are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sidney, New Jersey, Western Reserve, Brown University, and the University of Ohio. In these institutions, the number of students hopefully converted is 320. Many pastors and missionaries will, no doubt, enter the field, in consequence of these revivals. The annual concert of prayer for colleges was observed on the 2d Thursday of February, as in former years. It was a day of unusual solemnity. United and fervent prayer was offered; and an abundant blessing has followed."

TEMPERANCE SOCIETIES.

From the New York Observer, June 4, 1831.

"Facts from the Report of the American Temperance Society."

"It appeared from the Report that according to the best information that they had obtained, the Committee concluded that there have been formed, on the plan of abstinence from the use of ardent spirit, more than 3,000 Temperance Societies—18 of them are State societies—that more than 1,000 distilleries have been stopped—that more than 3,000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to Temperance Societies, it would make 600,000—and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

"Among more than 100,000 people, no one has licence to sell ardent spirit but the tavern keeper; and ardent spirit has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3,000 who were drunkards have ceased to use the drunkard's drink. More than 6,000

others abstained for a time, till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

"In one town of 2,000 inhabitants not a new drunkard has been made since they formed their Temperance Society, four years ago. Whereas, had they continued as things were five years ago, they would have made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a Temperance Society of 700 members, has been instrumental, in four years, in saving 24 persons from becoming drunkards, the 300,000 members of Temperance Societies in the United States, may, in the same time, have saved from becoming drunkards, more than 10,000.

"In one town in which the quantity of ardent spirit used, has been diminished nine tenths, the bill of mortality has been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

"The Hon. W. Cranch, Chief Judge of the Court of the district of Columbia, has estimated the loss to the country from the use of ardent spirit at more than 94,000,000 dollars annually. The value of all the houses and lands in the United States in 1815, was 1,771,312,908 dollars. If the value has since increased in proportion to the increase of population, it would be now 2,519,009,222 dollars; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in 30 years, 2,832,750,000 dollars—being 313,740,778 dollars more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by abstinence."

DOMESTIC.

THE BAPTISM OF A SWISS YOUNG LADY.

This young lady, left the city of *Geneva* about nine months ago, in the family of a very respectable military officer, and in the capacity of a French governess to his children. When she arrived in this country, she knew nothing of the English language. Although French is generally spoken in Col. —'s family, yet she has acquired a considerable acquaintance with English; still

not so as to express herself in it, except in a very limited degree. Since she came to this neighbourhood, till within about three months past, she, when she could, attended public worship in the episcopal church, where the paraphernalia of ecclesiastical forms and ceremonies is imposingly exhibited. But the services were of such a nature that she could not profit by them, nor was she in the least dazzled by the grandeur of the edifice, or the splendour of its cathedral-like devotions. Yet conceiving our country establishment to be *Protestant*, and in a land totally strange unto her, knowing nothing of *Dissenterism*, she naturally imagined that the Church of England Protestantism was the whole and sole Protestantism of Great Britain.

But returning home one Lord's day evening from church in company with an English lady, then upon a visit in the family, she happened to pass by our place of worship when the last hymn was in singing, and she said to her friend, "What sweet music;—let us turn in here." And upon leaving, with a sort of rapture, she exclaimed, "O, this is like my Geneva, I should like to attend here." Having been a member of a Pædobaptist seceding church in that city, in which the minister wears no gown, black or white, and in which great plainness and simplicity prevail in the exterior and modes of worship, she at once felt herself at home. And on the following Sabbath evening, she, and the other lady came to meeting, heard the writer, and waited till he descended from the pulpit to speak to him. Through the medium of her accomplished friend, who spoke English and French with equal facility, she stated, that she *understood the substance* of what had been delivered, intimated her great enjoyment, and solicited an early interview. The next day her companion called, and brought a note addressed to me from the young lady, in which the sweetest Christian feelings and sentiments were displayed and uttered. She remarked, that she had learned that I was of the Baptist persuasion, stated that she herself was not of that communion, but said, that she wished to confer with me on that subject, namely, baptism. She was not able to visit me on the Monday, but the following Wednesday afternoon, she and her kind associate came, when for above an hour, in the most agreeable strain, and with elevated candour and decision, she, by her interpreter, continued asking me questions on the nature of the church of Christ, and various important doctrines and maxims pertaining to the Christian institution. Retiring, she said, that, by my permission, she would shortly write to me on certain topics upon which she felt anxious to be informed and satisfied.

In a few days a letter arrived, in which she expressed her sentiments, and solicited counsel and advice. She commenced with the constitution of the church of Christ, on which point she evinced a superiority and a perfect correctness of apprehension and judgment. She next proceeded to the ordinance of baptism, upon which her notions were not quite so clear and lucid. Still her mind was so unwarped by prejudice, and unfettered by preconceived opinions, that, as a new born babe, she was prepared to receive the sincere milk of the Word. All her solicitude was to learn and know, that she might embrace and do the will of her blessed Saviour. She most respectfully asked, "Was it requisite that a true believer in Jesus that had been baptized in infancy in the sacred names of the Trinity, should be baptized again? Would not this be giving too much importance to the form?" I immediately replied to her letter; and as we perfectly coincided on the nature of a Gospel church, my paper was chiefly devoted to the subject of baptism. And here, "analogical reasoning and moral considerations," &c.—the artillery on the other side the question, were quite superfluous. Evangelical truth only was necessary. I consequently laid before her the simple facts of the ordinance in reference to both subject and mode, as introduced in the New Testament. Many passages were cited, and chapter and verse were distinctly marked. The result was, so entirely was her mind cast in the mould of divine truth, and intensely panting after the knowledge of her Redeemer's pleasure, that no sooner had she obtained information, and received conviction, than she renounced her former untenable theory, and most joyfully yielded to the evidence and force of the Scriptures. And in her next epistle, which soon followed the receipt of mine, after acknowledging her obligations for the light she had received, she at once surprised and delighted me with a declaration of her faith, thus closing her letter:—"Such is the confession of the heart and the mouth; and what doth hinder me to be baptized?"

Without allowing any delay she earnestly sought to be baptized immediately; and on Lord's day, the 15th of May last, a day not soon to be forgotten here, she was buried with her Lord in baptism, and united to the church under my care.

On this interesting occasion, after your correspondent had delivered a sermon on the example of Christ in reference to the sacred institution of Baptism, our foreign candidate was led forth to the baptistery. And here I must digress for a moment to remark, that our friend had never seen the rite of baptism

administered by immersion; nor, in her own country, had ever heard a syllable on the subject. Still about the time she left Geneva for England, her mind, by merely reading the *New Testament*, was deeply exercised on the subject,—so affected, that she seemed happily prepared to receive the light of truth whenever it shone upon her. It was a singular coincidence, not known till the morning of her baptism, that same day two years she had been admitted a member into a Pædobaptist church in Geneva.

But to return, it is customary with us, previous to our descent into the water, to address the audience; and on the occasion before us, our friend's history and rare proceedings were particularly and in order detailed, in which relation, her love and zeal, decision and promptitude, were closely applied and brought home to the feelings and consciences of those who had as long neglected and despised, as they had heard and known, the things belonging to their peace. The effect was touching and extraordinary. Tears copiously flowed, and all seemed to be unusually interested. Her youth, her distance from home and every earthly relative, her modesty, her composure, her enjoyment, evinced by every feature of her countenance, in a word, her whole demeanour, created an atmosphere, so to speak, of overwhelming interest and delight. Young and old appeared to feel alike deeply impressed. And when the moment arrived for her to be planted together with Christ in the likeness of his death, she appeared to be so completely at home, that nothing seemed new or strange except the uncommon felicity of the season.

But the idea that a few weeks only were to revolve, and our young friend so beloved by all, was to be torn from us, was to us painful and pungent. To her it was very undesirable, yet contemplated by her with calm serenity and pious resignation. Having made herself so dear to her new connexions, and instead of diminishing in their esteem, gaining upon their affections as the intercourse advanced, they were solicitous to retain her amongst them, to see whether an opening in the capacity of a French governess in these parts, or some other in this kingdom, presented itself. *Here* the prospect is doubtful; but it is expected that when her character and sterling piety become known, many families and seminaries favourable to real religion, and situated in large towns and cities, would gladly avail themselves of the opportunity which her accomplished education in the French tongue, with a character so richly adorned with grace, will afford them, for instructing their offspring or pupils in that popular language,

and winning their early attention to the pursuits of piety. She is now assiduously studying the English language, and from the great progress she is making, will soon be able to explain in English what may be deemed requisite in conducting a French education.

A. T. M.

STEPNEY ACADEMICAL INSTITUTION.

The general meeting of the friends and supporters of this Institution was held in the College Chapel on Friday evening, June 24th. After a hymn had been sung, and prayer offered up by Rev. Thos. Middleditch of Biggleswade, the chair was taken by W. B. Gurney, Esq. the Treasurer, who introduced the business of the meeting: the report was then read by the Rev. E. Steane, the Secretary, of which we give the following abstract:

Eighteen students are at present under the patronage of the Institution. Two have left since the last report, and three applications for admission are now before the committee. The testimonies of the tutors and examiners to the diligence, piety, and successful application to study, of the students are such as to afford much satisfaction.

The expense incurred by the improvements at the college, and the erection of the chapel is entirely defrayed. This very important object has been effected by the renewed liberality of many friends of the institution, who have given a second, and, in some instances, a third donation towards it, and especially, by the munificence of Thos. Key, Esq. of Water Fulford, who, in addition to £300 previously subscribed, by another handsome contribution extinguished the debt.

Some increase has been made in the annual subscriptions, but the current expenditure still surpasses the income, so that the denomination is called upon, and especially that part of it resident in the metropolis, and those churches whose pastors have been educated at Stepney, to afford enlarged pecuniary aid.

During the proceedings of the evening, the meeting was addressed by Rev. J. Kershaw, of Abingdon, J. M. Cramp, of St. Peter's, I. Sprigg, of Ipswich, J. Wilson, from Ireland, R. S. Allom, of Great Missenden, E. A. Crawley, from Nova Scotia, and Dr. Fletcher, of Stepney, and also by Newton Bosworth, Esq. of Hackney.

The resolutions of course related to the necessary business of the Institution, except the last, to which we particularly call the attention of our readers: it was as follows—

"That as the preaching of the Gospel is the means specifically appointed by the Redeemer, and in all ages pre-eminently blessed

by the Holy Spirit for the salvation of man, this meeting is deeply impressed with the importance of the number of able and devoted ministers being largely increased."

THE HOME MISSIONARY SOCIETY.

We regret that by some oversight the account of this valuable Institution was overlooked and omitted in our last number.

The twelfth anniversary meeting was held May 17th last, when there was a far more numerous assembly than ever met on any former occasion of a similar nature. It is supposed that not fewer than 3500 persons were present at Exeter Hall, which was then lighted up for the first time.

Dr. Morison had preached on the previous evening at Albion chapel, a very able, argumentative, and animating discourse, from Psalm lxvii. 1, 2.

At the hall the chair was taken by Thomas Thompson, Esq. in the absence of Sir Thomas Baring.

The sale of useful and ornamental articles took place at Exeter Hall, on Wednesday morning, May 18, and the proceeds fully evinced the zeal displayed by those benevolent ladies who kindly undertook the conduct of the sale.

The *Report*, read by Mr. Henry of Tooting, informs us, that during the past year eight stations, including fifty villages, were added. The Society employs thirty-five Missionaries, and about twenty pastors and stated ministers, who devote to its great object a portion of their time. It has 200 villages, and not fewer than 4000 children under its care. The Treasurer has received £4909. 4s. during the past year, and has paid £4900; but the institution is still indebted to him not less than £700.

Our limits will not permit us to do more than add an anecdote related by Mr. Henry Townley. "A Hindoo once said to me, 'Why are you so very earnest to save others? What is it to you if they should all be lost?' I said to him, 'If you should see a poor fellow-creature sinking beneath the waves of the Ganges, and your boat was passing by him, would you not be glad to put out your hand that you might save him?' 'No,' he replied, 'I should look to myself.' And shall we do so? shall we let our perishing fellow-men alone, because we are safe ourselves? we have reason to doubt our own religion if we do."

ASSOCIATIONS.

YORKSHIRE AND LANCASHIRE.

The churches of this Association held their annual meeting at Liverpool, May

24, 25, and 26, 1831, of which the following minutes are given :

Met at Lime-street chapel, at seven o'clock, p.m. on the business of the proposed Association Fund. After the Secretary had given an account of the London fund, and of several Association Funds, in different parts of the kingdom, and several of the messengers present had expressed their sentiments upon the subject, it was unanimously agreed to recommend the following Resolutions to the adoption of the Association, on Thursday next :

1. That it appears very desirable to this meeting, that a fund be raised for the relief of poor ministers in this Association.

2. That to form such a fund, the churches be recommended to make an annual collection, in any way they please, and present it to the association, for this object.

3. That the fund, thus raised, be at the disposal of the Ministers and Messengers of the churches contributing, those being excepted whose pastors apply for assistance from it.

4. That Mr. H. Kelsall, of Rochdale, be requested to accept the office of Treasurer.

5. That brother Godwin be requested to assist Dr. Steadman, in the Secretaryship of the Association.

The meeting was begun and closed with prayer.

Wednesday 26. At eleven, a. m. Met to arrange the business of the Association. Brethren Holmes and Millard prayed.

At two, p. m. Met in Lime-street chapel. Brother Lister prayed, and was chosen Moderator. The letters from the churches were then read, from which it appeared that the greater part of them are in peace, and regularly supplied with the means of grace ; that most of them have one or more promising, and some very large and flourishing Sabbath Schools attached to them ; that the Pastors, generally, give much attention to village preaching, &c. but that the additions to many churches, as will be seen from the annexed summary, have not been so numerous as in some former years. Brother Whitewood, of Halifax, late of Andover, Hants, concluded with prayer.

Evening, six. Brother Stephens prayed. Brother Steadman preached from 2 Thes. ii. 1, and gave some account of the Itinerant Societies, in aid of which the usual collection was then made. Brother Jackson read the circular letter and concluded with prayer.

Thursday, six, a. m. Prayer Meeting at Cockspur-street. The brethren Shaw, Sayce, of Wrexham, Aldis, Edwards, and Walton, prayed. The attendance was good, and the service very interesting.

At ten, a. m. Met at Byrom-street chapel.

Brother Acworth prayed. Brother Jackson preached from Heb. xii. 28, 29. Brother Godwin from 1 Sam. ii. 30. Brother M. Saunders prayed. The following Resolutions were then adopted :—

1. That the circular letter, written by Brother Jackson, be adopted and printed as the circular of this Association.

2. That the next association be held at Salendine Nook, on the Wednesday and Thursday in Whitsun week, 1832. Brethren Fisher, Steadman, and Saunders to preach ; in case of failure, Stephens, Scott, and Larom.

3. That the next letter be 'On the Duty and Advantages of Believers marrying only in the Lord,' and that brother Lister draw it up.

4. That this Association cordially approves the resolutions of the meeting at Lime-street chapel, on Tuesday evening last, and trusts, that as many of the letters from the churches expressed their approval of the proposal to form the fund to which those Resolutions refer, they will cheerfully *do what they can*, to secure the object contemplated.

State of the Churches :

Baptism.....	230	By death.....	82
Letter	48	Dismission ..	34
Restored ...	9	Exclusion ...	59

Clear increase 112

Total number of members 3,937.

Subject of the Letter, "The obligations of the Members of churches to be regular and constant in their attendance upon the religious services of the church to which they belong, and to pay greater attention to Sabbath Schools and Prayer Meetings, than has, in many places, been customary ;" duties which are enforced by many serious and important considerations.

SUFFOLK AND NORFOLK.

This Association was held at Wortwell, the 7th and 8th of June, 1831, comprehending fifteen churches, and 1489 members : 1303 children are instructed in the Sunday Schools ; and the Gospel is preached in forty-three villages. Sermons were preached by brethren Crate, Tidd, Cole, Elven, Sprigg, and Goldsmith. The devotional services were conducted by brethren Elven, Pollard (messenger), Payne, Green, Clark, Morris (Independent), Squirrel, Seaman, Barnes, Harvey, Wilson, J. Fisher (Independent), Hickman and T. Fisher (Independents). The next Association is to be held at Glemsford, in Suffolk, the first Tuesday and Wednesday in June, 1832 ; brethren Cole and Wilson to preach ; in case of failure brother Elven ; brother Payne to be moderator.

The address prepared by brother Elven on spiritual reform was read and adopted. It refers to the necessity, the means and the advantages of spiritual reform. The necessity arises from the state of secret prayer—family prayer—social prayer—discipline of the church—church meetings—attendance on the Lord's Supper—and religion in the heart. The means are, self-examination—fervent prayer—attention to ordinances—Christian affection—and the influence of the Holy Spirit. The advantages, separation from the world—being attractive to the world—prosperity of the Church—and the conversion of the world.

We were surprised by the omission, in this Association letter, of the names of the pastors belonging to the respective churches in the Association.

BUCKINGHAMSHIRE.

The Buckinghamshire Association was held at Gold-Hill, May 11, 1831. Sermons were preached by the brethren Tyler and Allom, from Rev. iii. 22, and Isaiah lii. 1. The devotional exercises were conducted by the brethren Statham, Harsant (Independent), A. G. Fuller, Dossett, and Cooper. Brother Clarabut preached in the evening from Luke xxiii. 48.

The Circular letter on, "*The best means of promoting religion in our respective neighbourhoods*," was written by brother Dossett. State of the 14 churches: baptized 138; received by letter 4; restored 6; dismissed 34; excluded 10; dead 22; clear increase 82. Twenty-two were dismissed to form the new church at Aston Clinton.

The Association to be held next year at Chesham, on Thursday, May 10.

BEDFORDSHIRE.

The Bedfordshire Association of Baptist Churches held its Annual Meeting at Hale-Wiston, Huntingdonshire, the 11th of May, 1831. In the forenoon, half-past ten, brother Beetham, of Blunham, read and prayed. Brother Middleditch, of Biggleswade, preached from 1 Cor. iv. 7, first clause. Brother Hindes (late of Sharnbrook) prayed. Brother Knight, of Staughton, was chosen moderator for the ensuing year. The letters from the Churches were read. Brother Knight concluded with prayer. In the afternoon brother Watkins preached. The circular letter, by brother Holloway, of Cardington, Cotton End, was read. In the evening, brother Early preached from 2 Cor. v. 20. The next Association to meet at Luton, Bedfordshire, the second Wednesday in May, 1832,—brother Edmonson to preach. State of the Thirteen Churches:—Baptized 39;

received by letter, 2; restored 1; dismissed, 8; excluded, 2; dead, 24; clear increase, 8.

THE EASTERN BAPTIST ASSOCIATION IN SOUTH WALES.

The Annual Meeting of this Association was held this year at Aberavan, Glamorganshire, May 31, and June 1, 2.

May 31. Met at 2 o'clock, when brother T. Jenkins, Twyngwyn, read the Scriptures and prayed; after which the account of the state of the churches was given, when it appeared that peace prevailed in all the churches, and that a gradual increase had been generally realized, though many had fallen away from the good cause of our Lord, to walk in their former ways of wickedness and sin.

Our aged and respected brother Maurice Jones, of Merthyr, finished his earthly course since our last meeting, after labouring a great number of years in the vineyard of Jesus Christ.

Brother D. Edwards has been set apart for the work of the ministry at Hephzibah, Breconshire; and brother D. Evans has been ordained pastor of the Church at Pen-nuel, Monmouthshire. Brother J. Ashford has taken the charge of the English Church at Brecon; brother D. Richards has taken the pastoral care of the church at Maes-yberllan; brother E. Jones has been recognized pastor of the church at Penygarn; and brother D. Rees has taken the care of the church at Dowlais.—Before the congregation separated, brother J. Pritchard, of Langollen, preached from Isa. liv. 5.

At 6 in the evening, brother B. Williams, of Beulah, read and prayed; and brethren E. Jones, Castleton; and J. Edwards, Nantyglo, preached from Zech. xiii. 7, and Eph. i. 14.

June 1. At 6 in the morning, brother B. Williams, Goetre, began the public worship by reading and prayer; and brethren T. Morris, Newport, and J. Evans, Brecon, preached from Psa. cxxxviii. 6, and 2 Peter i. 8.

At 10, brother R. Williams, Llangynidr, commenced by reading the Scriptures and prayer; brother C. Evans, Cardiff, preached from Heb. ix. 14; brother D. D. Evans, Pontrhydynyn, (in English and Welsh,) Luke xxiv. 50, 51; brother J. Jenkins, Hengoed, from Phil. iii. 9, 10; brother W. Jones, Cardiff, concluded in prayer.

At 2, brother J. Edmunds, Bethesda, prayed; brethren D. Davies, Swansea, and F. Hiley, Llanwenarth, preached from John xviii. 30, and Col. i. 21, 22, and brother J. James closed in prayer.

At 6, brother D. Rees, Dowlais, read and

prayed; brethren J. Williams, Trosnant, and D. Saunders, Merthyr, preached from Matt. xvii. 4, and Phil. ii. 12, 13.

June 2. At 6 in the morning, a Meeting was held in the Calvinistic Methodist chapel; brother H. W. Jones prayed; brethren E. Oliver, Penycæ; and T. Harries, Merthyr, preached from Tit. ii. 13, and Heb. iii. 1.

At 8, the ministers and messengers met in conference, when brother D. Evans, Cadoxton, prayed, and, after deliberating and agreeing upon several things relative to the cause of Christ amongst us, the Association was concluded in prayer, by brother D. Phillips, Caerleon.

Amongst other things agreed upon at this Association,—it was Resolved,

To receive the churches meeting at Llan-archycawr, Llysfaen, Ramoth, and the English church at Newport, members of the Association.

In order to diminish the expences attending the Association, and to give more consideration to the important matters belonging to the cause of our Saviour among us than can possibly be given now; it was agreed, in true brotherly love, that the churches in Monmouthshire form themselves into a separate Association, according to their own desire.

That the next Association be held at Aberdare, Glamorganshire, on the first Wednesday and Thursday in June, 1832.

That the Monmouthshire Baptist Association be held at Beulah, the third Tuesday and Wednesday in May 1832. The ministers and messengers to meet at 10 o'clock on Tuesday morning; and public worship to begin at 6 in the evening.

The circular letter was drawn up by our late brother J. Jones, of Newtown, whose subsequent death has filled both ministers and churches with grief and sorrow,—a great man indeed has fallen in our Israel.*

The letter urges upon Christians the importance of a due consideration of the relation existing between them and the Lord Jesus Christ—that in which they stand to each other—their relation to the cause and glory of Christ in the world—and the relation in which they stand to their fellow-men. Upon each of these, serious and judicious remarks are made, fraught with the sentiment and spirit of the Gospel of Jesus Christ.

CHANGES.

Baptized.....	861	Died.....	122
Restored.....	138	Excluded ...	403
Rec. by letters	32	Dis. by letters	40

1031 565
Increase..... 466.

ORDINATIONS, &c.

LUTON.

The ordination of the Rev. Henry Burgess, of Stepney College, as pastor of the Baptist church, Luton, Beds., took place on Wednesday, June 15th. The Rev. John Upton, sen. commenced the services of the day by reading and prayer: the Rev. S. Tomkins, M. A. Classical Tutor of Stepney College, defended the principles of dissent: the Rev. T. Middleditch asked the usual questions:—the Rev. T. Morell, Theological Tutor of Wymondley College, offered a prayer on behalf of the pastor: the Rev. W. H. Murch, Theological Tutor of Stepney College, gave the charge; and the Rev. Mr. Aston, of Buckingham, concluded by prayer. In the evening of same day, the Rev. G. Browne, of Clapham, addressed the church and congregation. The Rev. Messrs. Gould, Wayne, Hobson, Hopley, and many other ministers were also present on the occasion.

ABERSYCHAN, MONMOUTHSHIRE.

June 29th, 1831. Brother Stephen Price was ordained pastor of the English Baptist church at Abersychan, in the county of Monmouth; public service commenced at 10, a. m., when brother J. Evans read the Scriptures and prayed; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received the confession of faith; brother J. Price, of Alcester, offered up the ordination prayer; brother M. Thomas, Abergavenny, delivered the charge from Acts xxvi. 18; brother D. D. Evans, Pontrhydyryn, addressed the people from Phil. ii. 12, 13; and brother J. Howell concluded in prayer.

At 3, brother E. Thomas prayed; brethren J. Evans, Caerleon, and W. Thomas, Blaerman, preached from John iii. 34, 35, 36, and 1 Tim. i. 14.

At 6, brother T. Harries, Merthyr, preached in English from John xvii. 17, and brother J. Williams, Trosnant, in Welsh, from Mark vii. 32—35.

Two sermons were also preached in the same place the previous evening. Brother F. Hiley, Llanwenarth, preached in English from Heb. ii. 9; and brother R. Owen, Blaenavon, in Welsh, from 2 Cor. iii. 6. Brethren M. Jones, (Independent) and —Davies, engaged in the devotional exercises on this occasion,

* See page 340.

CORTON, WILTS.

On Whitmonday, July 13th, the Rev. T. Hardick was publicly recognized as the pastor of the Baptist church, Corton, Wilts; when the Rev. J. Mitchell, of Downend, stated the nature of a Gospel church, and received the confession of faith; the Rev. T. Gough, of Westbury, Leigh, gave the charge, and the Rev. J. Viney, of Beckington, preached to the people. Several other ministers engaged in the devotional exercises. The attendance was numerous and the presence of the Great Head of the church was realized.

HULL.

The Rev. C. Daniell, late of the Baptist College, Bristol, has accepted the invitation to the pastoral charge of the Baptist church, George Street, Hull.

REV. J. JONES'S BEREAVED FAMILY.

We are requested to acknowledge the receipt of the following sums for the widow and family of the late Rev. J. Jones, of Newtown, mentioned in our last Number, (p. 292,) to which our readers are referred for the names of the respectable individuals who have kindly undertaken to receive subscriptions.

Contributions at Newtown .	£127	0	0
From the Committee of the	}	6	0
New Selection of Hymns			
Rev. I. Mann		0	10
Rev. W. Shenston		0	10
Rev. E. Lewis		0	10
Mr. Wood		0	5

NEW PUBLICATIONS, &c.

Just Published.

Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c. between the Years 1821 and 1829. Compiled from Original Documents. By JAMES MONTGOMERY.

The Canon of the Old and New Testament Scriptures ascertained, or the Bible complete without the Apocrypha, and unwritten tradition, by Archibald Alexander, D.D. Professor of Theology in Prince Town College, New Jersey, Author of "Brief Outline of the Evidences of the Christian Religion." With Introductory Remarks. By JOHN MORISON, D.D. Author of "An Exposition of the Book of Psalms."

Oriental Customs, applied to the illustration of the Sacred Scriptures. By SAMUEL BURDER, A.M.

A Demonstration of the True and Eternal Divinity of our Lord Jesus Christ in opposition to the attacks of the present age, by Dionysius Van de Wynpersse, D.D. late Professor of Philosophy, Mathematics and Astronomy at Zeyden. Translated from the Dutch. A new edition with an Introduction and an Appendix, containing Notes and Illustrations. By WM. LINDSAY ALEXANDER, M. A.

A complete edition of the Vocal Music of C. W. Banister. Edited by H. J. BANISTER. No. I. folio.

Lectures on the Book of Jonah. By Rev. GEO. YOUNG, of Whitby. Second edition.

DISTRIBUTION OF PROFITS.

The Widows whose initials follow, were assisted from the profits of this periodical at the last meeting of the Proprietors.

E. C. £4 recommended by Rev. T. Tilly	
R. E. 3	W. Williams
L. W. 4	I. Rigby
A. W. 4	S. Nicholson
M. M. 4	Mr. G. Blight

A. E. £3 recommended by Rev. R. Ellis	
A. M. 4	R. Pengilly
A. A. 4	W. Calcroft
E. B. 4	J. Carver
J. F. 4	J. B. Cox
A. C. 4	T. Griffin
H. M. 4	G. Mantell
C. S. 4	B. Evans
S. H. 4	T. Middleditch

IRISH CHRONICLE,

AUGUST, 1831.

THE Chronicle of the present month will be found to contain the substance of the speeches which so much gratified our friends at the late Annual Meeting. Both the temporal and spiritual exigence of Ireland powerfully affected the minds of the speakers, and imparted more than ordinary interest to their communications.

We are sure it will afford very peculiar satisfaction to every reader of the Chronicle to be informed that the appeal to our denomination on behalf of the distressed condition of that part of the Irish population which was reduced to the very brink of starvation, has been answered to an unusual extent, and with a benevolent promptitude almost unprecedented, upwards of £2000 having been promptly communicated, and many hundreds of persons, besides those connected with the schools, have been supplied with oatmeal. We intend when this season of distress is over to give the full history of this business, with the letters of correspondence, &c. &c. as an appendix to the Seventeenth Report of the Society.

ANNUAL MEETING.

THE Seventeenth Anniversary of the Baptist Society for Promoting the Gospel in Ireland, was held at the City of London Tavern, Bishopsgate Street, on Friday, July 8th, J. EASTHOPE, Esq., M.P., in the Chair.

Prayer was offered up for the divine blessing by the Rev. Mr. Upton, of St. Alban's.

The *Chairman*.—"The deficiency of my knowledge as to the details of this Society will not be accounted any injury, because the company now assembled here are, I am persuaded, fully acquainted with its general design, if not with many of its minute and specific details. It is enough for me to know that, apart from all political strife and difference of opinion as to minor points, its objects are purely spiritual and religious. Thankful am I to be connected in any measure with a Society which commences its proceedings by singing the praises of heaven, and by offering prayers to Him without whose aid all our efforts must ever be in vain. I hope that in the great morning of the last great day we shall all have reason to rejoice that we have not met this morning in vain to mitigate the distress, and to promote the welfare of our fellow-men."

The Rev. J. Iviney then read a very interesting detail of the proceedings of the Society during the last year.

The Rev. Thomas Middleditch, of Big-

gleswade, moved,—That from the interesting facts contained in the Report, the Meeting agrees to adopt it, that it may be circulated among the members and friends of the Society;—because they consider those facts as indications of the divine blessing having rested upon the labours of its various agents; and as encouragements to united prayer that a yet more abundant spiritual influence may attend all its operations.—"In rising to present the first resolution to this meeting, I feel relieved from the embarrassment under which I should be overwhelmed, by the recollection that the Report has furnished details and afforded matter for devout thanksgiving to all that truly love God, and delight in the success of the Redeemer's kingdom. Indeed, if we love our sister Ireland, we cannot but rejoice in what we have heard. Much was anticipated from the measure which excited so deep an interest, I mean the emancipation of the Catholics; but it is not by any political movements, however wise or expedient, that the moral and spiritual wilderness of Ireland is to be cultivated, or that desert made to rejoice and blossom as the rose. It is by the Gospel of Christ alone that the good so needed can be done; by that Gospel which, while it brings glory to God in the highest, diffuses peace upon earth, and good-will amongst men. And it is very pleasing to find, that where the operations of this Society are the most felt, there good order has prevailed, and no wanton, cruel outrages have disgraced the scene. But while we rejoice in the operations of the Society, as it has been the means of

promoting general knowledge, we must recollect that its chief anxieties have been felt in reference to the immortal souls of men which are fast hastening towards eternity. The great object for which this Society establishes schools—for which it sends Bibles and Bible-readers to the cabins of the poor—for which it employs missionaries to proclaim the unsearchable riches of Christ—is that it may point poor perishing sinners to the Lamb of God who taketh away the sins of the world. We have reason, therefore, to rejoice that our agents have been so successful—that they have now 8000 children under a course of religious instruction—that they read to many those Scriptures which are able to make wise unto salvation through faith in Christ—that God has given testimony to the word of his grace—and that many have been made acquainted with those truths which have dispelled their ignorance, which have consoled them in distress, which have supported them amidst the agonies of dissolving nature. And when that solemn day shall come in which we must all stand before the tribunal of God, and have each his everlasting destiny assigned him, we shall doubtless see immortal souls, far more numerous than our most sanguine expectations and desires have led us to calculate upon, who have been brought to the knowledge of salvation, supported in life and in death, and made to shine for ever in the realms of light and glory, through the instrumentality of this Society. We have cause for gratitude, therefore. But while this resolution calls upon us to be thankful to God 'for those indications of the divine blessing which have rested on the labours of the various agents of this Society,'—it calls upon us for renewed exertions, and for united prayers, that yet more abundant showers of divine influence may descend upon all its operations. While we have such striking proofs that God is crowning the humble labours of his servants with success, we certainly ought to go forward with confidence. It would not be proper to relinquish our exertions in reference to Ireland, if we had seen no fruit of our labours: it would still be our duty to go forward, remembering the word of him who hath said, 'Go ye into all the world, and preach the gospel to every creature:' but as God has graciously given us such proofs of his favour, as he has shewn us that our labour is not in vain, it is certainly our duty to be 'steadfast and unmoveable, always abounding in his work.' Only let us pursue our course with humility, recollecting our own feebleness and unworthiness, and resting entirely on Him who alone is able to bless our feeble efforts. Let us do this, and he who humbles the pride of men, but delights

to bless the lowly, will not fail to shine upon our work, so that the moral wilderness which is now barren or overspread with weeds, shall rise from its degradation, burst forth into fertility and beauty, and become a praise and a rejoicing to the whole earth."

The Rev. *Joseph Davies* seconded the resolution. He said, "If a man direct his attention to one section of Christianity only, we may be assured that he has formed mistaken notions of Christianity itself. True conversion is called a new birth; and what a strange appearance would an infant present who should grow in one part and not in another! Such an appearance will be presented by those who put doctrine, and experience, and precept apart. God has united these things; and what he has united let no man put asunder. We have often heard much of the privileges of the Christian; and they are great beyond our highest conceptions: but if we have privileges, let us have duties too, and if we regard our duties aright we shall find them to be among our privileges. There is not one duty, rightly considered, which will not be found to be a high and a holy privilege. It was the duty of the Israelites to go forth and fight against their enemies; but God made it their privilege also, by allowing them to partake in all the benefits of victory. Many Christians are apt to take a wrong view of the present dispensation: we talk of the glorious blaze of the Gospel day, and so on, and this is true; but let us not forget that we have important duties to perform, though of a different nature from those enjoined on the Israelites. They were commissioned to destroy; our errand is to save: they went forth with the thunders and the lightnings of Sinai, we with the blood of peace and the covenant of salvation. If this be not privilege, then there is no privilege in heaven or in earth. The duty and delight of every Christian should be thus to work. God could act without human instruments, but he has chosen to employ them, and he will not fail to bless those who exert themselves aright. Our motives, also, must be pure; we must recollect that God searches the heart. There are three cardinal graces in the Christian character—Faith, Hope, and Charity; there are also three cardinal graces in the missionary spirit—obedience to Christ, dependance on his Spirit, and faith in his promises. There must be obedience to Christ. You may tell me that man has an immortal soul—I admit it; that he is exposed to everlasting misery—I admit it; that there is an adaptation in the gospel to his every condition—I admit it; that great success has ever attended its promulgation—I admit this also. But if, in addition to all this, you could not point me to

the express command of Christ, all the rest might be in vain, however magnificent. We have his command; he has said, 'Go ye into all the world, and preach the gospel to every creature:' this command has not yet been fully obeyed; limits have hitherto been set to it, and we shall not see the full accomplishment of its design and intention till we are permitted to behold the top-stone laid on, and to hear the shoutings of 'Grace, Grace unto it.' There must also be dependance upon his Spirit; for without this all human exertions are and must be vain. Then there must be faith in his promises: he has told us that the kingdoms of this world shall become the kingdoms of God and of his Christ. With this and similar assurances we are not as those who strive against the air; we have God with us, and if he be with us who can be against us? Thus let obedience, dependance, and faith, become as principles on the altar of our hearts, and God will not fail to bless us; let these be wanting, and God will blow upon our sacrifices, and refuse to accept them."

The Rev. *Josiah Wilson*, of Sligo. "I have been somewhat prepared for this meeting by attending the other meetings which have been held this week. I have heard of the conversion of Hindoos, and of Negroes; and I have not found it difficult to trace the same features of darkness and degradation in those among whom I have laboured for the last fourteen years; and dearly as I love the Hindoos, and ready as I should be to shed the last drop of my blood for the emancipation of the poor shackled Negroes, I am fully convinced that none are in circumstances more deeply to be deplored than the objects of my charge. Theirs are mental bonds, and I am sorry to say that the greater portion of them love their bondage. In the report, the word 'Reformation' is made use of: and by this word is meant much more than proselytism from one system to another. It is difficult to bring men from a neglect of the Scriptures to a careful perusal of them; and yet we find that many promise to do this who do not become better men: no dependance can be placed on any thing short of a renewed heart and a complete change of life. We generally speak of a reformation *from* popery: I am happy to speak of some reformation *in* popery. There is, for instance, a great reduction in the number of holidays; and many who were accustomed to spend those days in idleness, may now be found in the fields at work. Many of the public penances also are now discontinued by the priests. Every new edition of the Douay New Testament approaches nearer to our version than the former: it is not for me to say how these changes bear on the plea of *infallibility*. Much interest

I perceived, was excited by the mention of the great number of chapters repeated in the schools. I did not hear all these repeated, it is true; but when a list was handed to me of what the children were able to repeat, I made a selection, almost at random, and when I found that they were perfect in these, I entertained no doubt as to the rest; and in one case I inferred that 1200 chapters could have been repeated had time allowed. There is now a general disposition among the people to cultivate their own minds; and as a consequence of this, books are inquired for. In places where not a bookseller's shop was to be found for many miles, there are now several; and in Dublin, where formerly very few publications were to be obtained till the order was sent to London, there are now forty booksellers, besides societies for the distribution and sale of tracts and books. And while we are thus engaged in promoting the welfare of their souls, we find that their temporal interests are very considerably promoted. Habits of industry, of good order, of peace, are cultivated. The night schools have been very useful: the commencement of the winter is generally dreaded in Ireland; but since these schools have been introduced, a large number of young men, just ripe for joining the ribbon-men, or for engaging in any mischief, have had their attention occupied, and been instructed in the Scriptures, and in decent and honest habits." Mr. Wilson then proceeded to confirm several of the statements made in the Report. He mentioned the case of a poor paralytic who had generally been treated as an idiot, but who had been relieved and since instructed by an agent of the Society. Mr. Wilson gave him a Bible with marginal references, and he proved himself to be not only decidedly sane, but decidedly christian, and lived as became the gospel. Mr. Wilson then said, "One circumstance mentioned in the Report gave me great pain; it was stated that the Committee did not feel themselves justified in increasing their expenses, and the reason they assigned was that they had no more money. I am aware that it is difficult to exercise faith in God, but O it is very painful to be obliged to give the negative in so many cases to applications that are made for schools and for books. I must not omit to mention the circumstances of poverty, wretchedness, and starvation which prevail in the south-western districts of Ireland, and nearly along the whole western coast. In some of those parts the potatoe crops were wholly destroyed, and nearly so in Sligo, Leitrim, and Roscommon. At Sligo the streets are crowded in hopes of obtaining relief from the Mendicity Society there, but it has not sufficient to supply the wants of

the regular population of the town. Indeed, in spite of all that can be done by the English, hundreds must perish from starvation and disease. Two Roman Catholic priests have lately died in consequence of the disordered state of the hundreds who crowded around their houses for relief. Hundreds of the children have been obliged to leave the schools to go and pick up sea weed or nettles, as a means of subsistence. If liberal contributions are offered, these children may yet be brought back, and the schools may even be increased; and if we are enabled by any means to support them in existence till the middle of August, a powerful impression will doubtless be made upon their minds. They will be convinced that we feel for their bodies as well as for their souls; thus they may become strongly attached to the Society, and great good may result from our operations."

The Hon. and Rev. *G. H. Roper Curzon*, of Ledbury, moved,—That this meeting rejoices in the statement made by the treasurer of an increase in the receipts of the Society during the past year beyond that of any former period, and fully equal to the annual expenditure; and therefore recommends the future committee to increase the number of Scripture Readers, should suitable men of pious character, and well instructed in the principles of the reformation, be found who shall be willing to engage in the service of the Society; from a persuasion that the requisite additional support for persons of that description will be furnished by the friends of scriptural and evangelical instruction in Ireland.—“We have recently been told, that in America they often feel the want of suitable agents for the great work, but the want is not long felt before they receive the fulfilment of that declaration of the Apostle, that He who has ascended up on high and received gifts for men, furnishes pastors and teachers for those who need them; so that men are found ready to go to Burmah and preach the gospel of Christ. And thus it shall be as to Ireland also; and men shall soon be found ready to go forth to that land, and gather the sheep that are there scattered abroad. And let that but come to pass—let the Lord but hear our prayers in this respect, and stretch forth his hand, and again command the light to shine out of darkness; and the light shall shine, and men shall be made wise to salvation. But if the Lord be thus pleased to raise up men, the resolution expresses confidence in the Churches that they will supply the means of sending those men forth. There is another source of supply also for this Society: there are many now present towards whom my heart is drawn, many children who, if not already, may soon become children of God;

and when they can call God their father, they will do as their father does. When I look on these children, I behold no emaciated forms; I see none of them departing to collect precarious food. No; you are the children of pious parents; and if not yet fully devoted to the Lord, I trust you soon will be. And if the Lord has thus blessed you with the bounties of his providence, as he has not blessed others, what is his command concerning you? If those who have had much forgiven should love much, those on whom the bounties of providence have been bestowed should be ready to prove their gratitude also, by doing kindly to others. Little children, God has not left himself without witness, doing you good continually; but many of your fellow creatures are perishing: O, give them the bread of life, and they shall not perish. They are miserably poor as to the cultivation of their mental faculties; they can neither read the book of man nor the book of God: it is not so with you; your parents love your minds, and have made provision for your good. And while you rejoice in these gifts of Providence, and rejoice that your parents would not deprive you of any thing that could do you good, O look to Ireland, and there you find priests, and parents, and friends, all uniting to deprive children of all that can communicate light to them! and while you see this, do you aim to send that Gospel to them which may make them happy in themselves, and cause them one day to become blessings to all the inhabitants of the earth."

The Rev. *Mr. Mulcom*, of America, in seconding the resolution, referred to the interest which had been taken in this Society by his fellow-Christians in the United States. There, he said, such an institution was singular, the people having been too well instructed to need such aid as that which it proffered. Hence it had attracted much attention, and excited a peculiar feeling in its favour. The rev. gentleman then adverted to the spirit of co-operation which this Society promoted, and strongly recommended the extension of the system of mutual labour amongst Christians. In those churches in which all the work devolved on the pastor, little, comparatively, of prosperity was enjoyed. The pastor left to discharge, single-handed, the duties which should be attended to by the deacons and members of his church, frequently failed in his aims at extensive usefulness. Obligated to bear alone the burden and heat of the day, and frequently oppressed by constitutional infirmities, his attempts proved abortive. But when aided and encouraged by the persevering exertions of those whose incumbent duty it is to assist him, his labours were more abundant, and his success large

and permanent. Let every member of a Christian society be employed, though it should be only to sweep the snow from before the door of the house of God, and he would feel an interest in his work, which would stimulate him to perseverance and success. He wished this plan were generally adopted. Then would our churches and societies become more extensively useful and prosperous. He once heard of a deacon who said to his pastor, on his leaving the pulpit, "Sir, you have failed in your discourse this afternoon." The pastor replied, "Have the goodness, Sir, to get into the pulpit and do better." It was easier to complain than to remove the evil, and many were found to do the former who would not attempt the latter. If laymen were generally employed in aiding the ministers of the Gospel in their work, they would be more vigilant and more useful, there would be greater accessions to the church of God, and mutual satisfaction would arise from mutual labours. (Hear.) They would also be more prayerful, and of the necessity and the efficaciousness of prayer there could be no doubt. (Hear.) Why could not the members of churches, especially in London, be employed as Scripture readers or expounders? It was singular that while Ireland exported pigs, and butter, and potatoes, and other commodities, she should herself be in distress. There must be something wrong, or such a state of things could not exist. The rev. gentleman noticed the manner in which the efforts of the Society would remove this anomaly. God had promised that no good thing should be wanting to those who walked uprightly, and the Society was sending to the Irish that Divine knowledge which, by the blessing of God, would lead them into the paths of righteousness. (The rev. gentleman was here about to remark on the loss occasioned to the Irish by the frequent recurrence of saints' days, and other observances of the Roman Catholic religion; but the chairman interposed, and suggested, that those topics which would excite party feeling, would be better avoided.) Mr. M. proceeded to remark, that as none of the requisitions of popery had been relaxed, and as these were oppressions upon the poor Irish, this, at a time like the present, should lead to greater exertions on the part of the friends of the Society to propagate the Gospel of Christ, which imposed some of those heavy burdens. An illustration of the fact, that Catholicism continued the same as it had ever been, had recently occurred in America. A Presbyterian minister delivered a course of lectures on the errors of popery. The consequence was, that a great outcry was raised against him by the Roman

Catholic editors of papers, and others. They protested that their religion had been libelled, for the errors complained of had been long since repudiated. The Roman Catholic Bishop, however, interposed, and preached discourses in various places, to prove that the religion he professed was unaltered, and unalterable. This led the people to inquire, and they were many of them convinced. In his intercourse with men of different creeds, he had found some characteristics in each which he could not but admire; and therefore, he contended, that it was of advantage to mix occasionally with our Catholic brethren, in order that prejudice might be removed, opposition to their persons be relaxed, and our usefulness promoted. The rev. gentleman then referred to the money which had been subscribed in France to the American fund for building Roman Catholic colleges (a favorite mode of promoting Catholicism in America), and remarked, that in this way the Catholics would spread themselves in America, and hence the necessity for adopting more extensive means for disseminating the light of truth. Mr. M. then made an appeal to the meeting in favour of the Society, and suggested that the fact of Ireland's having been the scene for the display of theological exertions should be a motive to us to desire more ardently the conversion of its inhabitants. (The rev. gentleman's observations were received with loud expressions of approbation.)

The Rev. *Thomas Shirley*, of Seven Oaks, moved,—That this meeting deeply sympathizes with the thousands in Ireland who are starving from want of food, and especially with the children in the schools in Connaught and Sligo, under the superintendence of the Rev. James Allen and the Rev. Josiah Wilson; and cordially approves of the steps taken by the committee to raise a separate subscription for the assistance of those children, their parents, and the schoolmasters; confiding the distribution to the Rev. Messrs. Allen and Wilson, and five other persons, selected by themselves, to assist in its proper application.---He considered that quite enough had been said if it were but practically followed up. He felt it to be of importance that it should be known that the wish of the society was to render temporal as well as spiritual good to Ireland. He had himself been employed in promoting this great object in and about Seven Oaks, and was happy to state that about 200*l.* had already been raised in that neighbourhood. As to the spiritual wants of Ireland there was a simplicity and excellence about the plans of this Society, which could not fail to recommend them, as well as to ensure their success. Mistaken rule had hitherto prevailed in Ireland: but

with a king so benevolent, and with a government so well acquainted with the objects of distress, it was a pleasure to join in any attempt to do them good. Ireland had long been a clog to this nation, and it was only by counteracting her ignorance that she could become a blessing. A spirit of patriotism, philanthropy, and benevolence, should prompt us to act for her good.

The Rev. *Mr. Lewis*, of Chatham, seconded the resolution. He had often reflected with delight on the fact, that after all that was read and heard of the benefits derived from the exertions of the Irish Society, still the greater part of the blessings which it was the instrument of conveying were yet unknown. Of the converts to Christianity, through its means, it might be said, in the language of poetry,

"Full many a gem of purest ray serene,

"The dark unfathomed caves of ocean bear;

"Full many a flower is born to blush unseen,

"And waste its sweetness in the desert air."

But we were anticipating that great day when all things would be made known, and the hidden things be made manifest, and then even these things, of which the religious public were necessarily unacquainted, would be brought to light. Then, and then only, would it appear what was the extent of the Society's usefulness. Four years ago he became acquainted with a soldier of the 63d regiment, now stationed in Van Dieman's Land, where he had been twice promoted, as the result of his good behaviour. Some time ago, a lady paid him (the soldier) a visit, and left him a New Testament. He was afraid to read it, and hid it for four days under his pillow, before he would venture to use it. At length he opened it, and it pleased God to direct him to the 3d chapter of John's Gospel. The word was applied with power to his heart, and he was excited by it to inquire for some Home Missionaries, of whom he had previously heard. Having heard where they preached, he walked a distance of eight miles to hear them preach. This he did, though exposed to much opposition from his companions, who waylaid and pelted him as he went to and from the place to which he repaired. His zeal and courage soon became so great, that he was seen talking with Catholics on the necessity of faith. The priests heard of this, and a Catholic bishop happening to be in the neighbourhood, the individual was summoned before him, to give an account of himself. Previous to his meeting the bishop, he retired to a field, and prayed to be directed whether or not he should obey the summons. He determined in the affirmative, and boldly repaired to the place

of meeting. When he was asked by the bishop, if he was the person who dared to talk with the people on religious subjects, he did not attempt to state and support his creed, but like St. Paul, in the presence of his accusers, told the simple tale of his conversion to God. The consequence was, that the bishop took down a horsewhip, and threatened him expulsion from the church. The next Sabbath-day he was publicly cursed, and thus exposed to the opposition of his friends, who were respectable Catholics, he had no alternative but to enlist in the army. He did so, and was placed in a regiment chiefly composed of Irishmen, to whom he read the Bible in Irish. Subsequently he went to Van Dieman's Land, and he (*Mr. L.*) had obtained for him two Irish Bibles from the Chatham Bible Society. The last time he heard from him, he stated that he had received money enough to buy a black coat (a laugh), and had obtained leave of his superior officer to preach to the natives on the Sabbath-day. Thus, this individual had been led forward by Providence, and was now engaged as a sergeant in the army, and a missionary to the heathen, and all this had been accomplished by the instrumentality of the Baptist Irish Society.

The Rev. *J. Blakeman*, of Crayford, moved, that this meeting presents its cordial thanks to William Napier, Esq. the Treasurer, and to the Rev. Messrs. Ivimey and Pritchard, the gratuitous secretaries, for their services during the past year; that they be requested to continue their services for the ensuing year;—that the following gentlemen be the committee for the next year:—Messrs. William Bailey, Gilbert Blight, Edwd. Buttenshaw, William Bowser, John Chandler, William Cozens, John Danford, Jonathan Dawson, Peter Ellis, Job Heath, John Low, Stephen Marshall, Thomas Merrett, Paul Millard, Samuel Moore, William Paxon, John Penny, Joshua Russell, Joseph Sanders, Alexander Saunders, William L. Smith, Robert Stock, John Walkden, Samuel Watson, Eleazer Wilkinson, B. C. Wilmshurst, and Charles Young; and that Messrs. Millard, Wilkinson, and Young, be the auditors. He felt satisfied that the cause of Missions was the cause of God. As a Protestant Minister, and as a subject of the King of England, he could not but feel himself under deep obligations to promote the good of Ireland. He rejoiced that the efforts of this Society were in accordance with the genius of the Gospel; this he considered had been proved by the result. Religion, if it had affected the heart, would lead to the cultivation of kind and benevolent feelings to those who were in distress, and would not

fail to produce a resemblance to God as to his benevolence and compassion.

The Rev. *W. Giles*, of Chatham, seconded the resolution.—“I was acquainted with a Romish priest who visited me when ill, with an evident aim to proselyte me, assuring me, and I believe with much sincerity, that there was no salvation out of the pale of that church. I told him that my hopes were built upon the rock of ages. He said that was impossible, unless I was built on the rock of the church. On my telling him that in his church addresses were made to saints, and petitions presented to them, he contended that the practice was scriptural, and that St. Paul had requested the saints to pray for him. If their prayers were available, though they were not then perfect, how much more available must their prayers be when perfected in heaven.” “But,” said I, “he sent epistles of advice to those saints, how do you send epistles to your saints? He replied, that he wished that I had stated that objection when his bishop was there, as he had no doubt he would have been able to answer it. Now the object of this society is to relieve the spiritual wants of Ireland; and while the committee cannot consistently allow the funds to be employed in any other way, I hope that this meeting will commiserate the temporal condition of their fellow-men, and aim to meet the wants of their bodies and of their souls also. I trust the committee will ever be ready to enter every open door, trusting to the Providence of God to furnish the necessary means. If some of our rich friends, instead of going to France and Switzerland, would visit Ireland, I am persuaded they would find abundant means of doing good.”

W. Napier, Esq. the *Treasurer*.—“I said, a year ago, that I hoped I should love your service so well, that I should be willing to have my ears bored after the manner of the Israelitish servants. But I assure you that the office I hold is no sinecure: I have for years been engaged in a considerable concern in London; but I have had more trouble with the concerns of this Institution in one year than in twelve years with my own concern. Relief has been granted again and again, just in the time of need. From Fulford, in Yorkshire, a hundred pounds came in most timely, and from Bury St. Edmund’s also, and from other places, seasonable aid has been furnished. But while these sums come down suddenly, like thunder-showers, to refresh the parched earth, it is from regular contributions that we look for those genial showers which shall fertilize the ground. A few years hence, perhaps, and we shall see Ireland handing back the bounties she has received from England and Scotland. We live, Sir,

in an eventful period; the world is now in a wonderful whirl, and it is difficult to say how it will settle. Your presence here to-day reminds me of what Dr. Johnson says of Dr. Watts, that in the morning he was composing hymns for little children, and in the evening forming problems which a philosopher could scarcely solve. You are here this morning promoting this cause, and this evening you will have to promote a cause which is dear to thousands. Ah, Sir, we sometimes talk of emperors, but you occupy a post which a monarch might envy. As we live in such extraordinary times, we ought to do extraordinary things. I return thanks to my friends for the honour they have done me, and, I was going to say, I will never doubt more.”

The Rev. *G. Pritchard* acknowledged the vote of thanks to the Secretaries. His excellent colleague accepted the invitation of the meeting to continue in the service of the Society another year, and he (Mr. P.) was cordially willing to assist him to the utmost of his ability.

The Rev. *Dr. Newman*, of Bow, moved,—That the respectful acknowledgments of this meeting are due, and are hereby presented to John Easthope, Esq. M.P., for his kindness in taking the chair, and for the ability with which he has presided on this occasion.—“From all that we have heard this day, we must have seen that it is our duty to strain every nerve. Philip Henry said, ‘We should always set in the plough when Providence has softened the ground.’ Let us hope that by all Providence has done in Ireland the ground is softened, and let us put in the plough. I shall not say much as to our chairman. O, if the Irish were here, how much would they love and bless him! and I hope that we all, in true sincerity of heart, are glad to see him, and shall be ready to thank him. We should have rejoiced if he had not had M.P. attached to his name; how much more when we remember that he is a Member of a House in which the case of Ireland will be considered, and where we hope it will not be considered in vain.”

The Rev. *J. Chin*, of Walworth, seconded the resolution.—“I feel happy that I have been long connected with this Society, and that I have been able to shew my attachment to it by doing something for it every year. The church of which I have the honour to be pastor, has been in prosperity and adversity, but amidst all we have not forgotten Ireland. I have felt much interested in the different Institutions whose anniversaries we have celebrated this week. Indeed I have felt towards them somewhat as a certain father is said to have felt in reference to his three daughters; the eldest, he said, was the finest woman in

the world; the second was handsomer; and the third was the most beautiful of them all. I hope that you will all prove that you have felt as you ought, and that you will now contribute cheerfully. I stand here as a foe to Popery, and as a friend to the Irish; I feel desirous for their emancipation; and I see that the exercise of benevolent feeling is the most likely to accomplish that end. The Bible teaches me to bless my enemies, and to pray for them that hate me; and also to do good to those that persecute me. We have been persecuted, but we will love them, and aim to do them all possible good, both as to their bodies and as to their souls. I have read of a meeting of Christians which was held at Portsmouth early one cold morning. They met for religious conversation and prayer. The subject was charity, and several gave their definitions of it. One plain man said, 'Here is a brother that has come a long way, and his clothes are very bad, here is my shilling towards buying him a great coat.' That was one of the best expositions of the text."

The *Chairman*.—"If I were longer to claim your attention after the space of time which has been occupied, I should ill repay your patient kindness, and weaken the effect which has been produced by the eloquence with which you have been delighted. But I must say, that I am least of all deserving of the thanks you have just given me; for one sentiment has been expressed which I deeply feel, that if the individual who has filled the chair had been possessed of greatest honour, that situation would have been the highest honour of all. We live in a most eventful period. Not only are we threatened with the evils of war—not only do the clouds gather darkly around us—but we are threatened also by the desolating scourge of epidemic disease. And if that deplorable plague should enter our land—if the metropolis of the world should witness the direful scene, how would the slumberer then arouse from his bed; and seven o'clock would not be thought too early to associate for the relief of distress! And if such feelings would then occupy our minds, shall we not be capable of feeling at the narration of the distress of so many who are dying from want, or shall we think it hard to come forward for their relief? If such a calamity should arrive, we shall surely rejoice that we had wrested a few moments from our ordinary pursuits to assist in the relief of distress so urgent. But so eloquently and efficiently has the present distress and the future good of Ireland been pleaded, that it would be worse than trifling to take up your time further. Of all the possible means by which error is to be counteracted, the educa-

tion of children is surely one of the most simple and efficacious, for we are assured that if we train up a child in the way that he should go, his future course will be proportionate. I shall always delight to be found associated with you in such important labours."

Many liberal donations were announced. The meeting concluded with praise.

CONTRIBUTIONS.

Received by the Treasurer.

	£	s.	d.
Mr. Goldsmith	-	-	5 0 0
Mr. J. Rhodes, Shipley	-	0	10 0
A Friend	-	-	0 1 0
Woolwich School, by Miss James	12	13	2
Rev. J. West, Amersham	-	2	2 0
Walworth, by Mrs. Chin	-	30	0 0
Little Alie Street	-	6	0 0
Westerham, Kent	-	6	6 0
Mr. Wallis	-	-	1 0 0
Addition to the Newbury collection	2	0	0
Whitchurch, Hants	-	4	0 4
Mrs. Sawyer, by Dr. Newman	0	10	0
Friends at Blandford Street, by			
Rev. Mr. Dawson	-	4	0 0
Mr. J. Lowther	-	1	0 0

Omitted in the Printed Circular of the Contributions on account of the distress in Ireland,—

Rev. Mr. Davies, of Hailsham - 1 0 0

The receipt of several Baptist Magazines from Mr. Cronshey, Bexley Heath, is thankfully acknowledged.

Erratum.

In the July Chronicle, 17th line of the last column, *dele*

Ilford Missionary Association, by the Rev. J. Smith - - 9 0 0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Iimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting held on Thursday, June 23, 1831, at Finsbury Chapel, Moorfields :

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. W. H. MURCH, Theological Tutor of the Baptist College, Stepney, seconded by the Hon. and Rev. G. H. R. CURZON, of Ledbury, and supported by the Rev. J. FLOOD, Missionary recently arrived from Jamaica,

- I. That this meeting receives with much satisfaction the Report now presented ; and renders humble thanksgivings to the God of all grace for the various and evident tokens of his favour resting on the operations of the Society, during the year now closed.

Moved by the Rev. J. P. MURSELL, of Leicester, and seconded by the Rev. EUSTACE CAREY,

- II. That the present aspect of Divine Providence towards the world at large, viewed in connexion with the spirit of compassionate zeal increasingly prevalent in the Christian Church, awakens the delightful hope that the day is approaching in which the kingdom of the great God, even our Saviour, shall be universally established : and that, in this expectation, it becomes all his servants to pray more fervently, labour more diligently, and cultivate more earnestly in all their proceedings the spirit of meekness, humility, and Christian love.

Moved by the Rev. Dr. STEINKOPFF, and seconded by the Rev. HOWARD MALCOM, of Boston, in the United States, Recording Secretary to the American Baptist Missionary Society,

- III. That the Treasurer and Secretary be invited to continue in their respective offices, and the Auditors and Committee consist of the gentlemen named in the following list ; and, in requesting these brethren to undertake the management of the affairs of the Society for the ensuing year, this meeting entreats, on their behalf, the wisdom profitable to direct, and that all their measures may be undertaken in dependance on Divine aid, and be succeeded with a Divine blessing.

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs G. Kitson, T. Bickham, and S. Summers.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.

William Copley, Oxford.

F. A. Cox, LL.D. Hackney.

Richard Davis, Walworth.

T. C. Edmonds, Cambridge.

William Giles, Chatham.

Rev. Thomas Griffin, London.

William Gray, Northampton.

William Groser, Maidstone.

J. H. Hinton, Reading.

Joseph Ivimey, London.

Joseph Kinghorn, Norwich.

Rev. Isaac Mann, London.
 W. H. Murch, Stepney.
 E. Steane, Camberwell.
 Thomas Price, London.
 G. Pritchard, London.
 W. Shenston, London.
 James Upton, London.

Mes.-rs. T. Bickham, Tottenham.
 J. Foster, Biggleswade.
 W. B. Gurney, London.
 J. Gutteridge, Camberwell.
 Edward Smith, London.
 Samuel Salter, London.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.
 W. H. Angas.
 I. Birt, Hackney.
 J. Birt, Manchester.
 J. Chin, Walworth.
 T. Coles, Bourton.
 E. Clarke, Truro.
 T. S. Crisp, Bristol.
 G. H. R. Carzon (Hon), Ledbury.
 J. Edwards, Nottingham.
 W. Hawkins, Derby.
 J. K. Hemming, Kimbolton.
 J. Hoby, Birmingham.
 R. Hogg, Kimbolton.
 T. Horton, Devonport.
 W. Innes, Edinburgh.
 J. Lister, Liverpool.
 J. Macpherson, Hull.
 J. Mason, Exeter.
 T. Morgan, Birmingham.
 J. P. Mursell, Leicester.
 W. Nicholls, Collingham.
 S. Nicholson, Plymouth.
 Dr. Newman, Bow.
 J. Payne, Ashford.
 R. Pengilly, Newcastle.
 J. Puntis, Norwich.
 P. J. Saffery, Salisbury.

Rev. S. Saunders, Liverpool.
 Dr. Steadman, Bradford.
 M. Saunders, Howarth.
 T. Swan, Birmingham.
 M. Thomas, Abergavenny.
 T. Waters, Worcester.
 T. Welsh, Newbury.
 J. J. Wilkinson, Saffron Walden.
 T. Winter, Bristol.
 Messrs. B. Anstie, Devizes.
 W. Burls, Edmonton.
 T. Blyth, Langham.
 J. C. Gotch, Kettering.
 J. Dent, Milton.
 H. D. Dickie, Edinburgh.
 J. Fletcher, Tottenham.
 R. Foster, jun. Cambridge.
 J. Hanson, Clapham.
 C. Hill, Scarborough.
 W. D. Horsey, Wellington.
 T. King, Birmingham.
 J. Leese, Manchester.
 J. Lomax, Nottingham.
 W. Pollard, Ipswich.
 B. Shaw, Clapham.
 J. Sheppard, Frome.
 R. B. Sherring, Bristol.
 J. M. Thomas, Cardigan.

Moved by the Rev. J. IVIMEY, of London, and seconded by the Rev. W. GROSER, of Maidstone,

- IV. That the presence and communications of the Rev. HOWARD MALCOM, one of the Secretaries of the Baptist General Convention in the United States of America, have afforded much pleasure to the meeting; and that he be requested to assure the brethren with whom he is associated of our earnest desire to hold friendly intercourse with them, in attempts to fill the world with the glory of the knowledge of God.

Moved by the Rev. J. TYSO, of Wallingford, and seconded by Mr. JOHN BENHAM, of London,

- V. That this Meeting is deeply sensible of the Christian kindness shown by the respected Ministers and Trustees of the several Chapels which have been so cheerfully granted for these Annual Services, and that wishing grace, mercy, and peace, to all who love the Lord Jesus Christ in sincerity, this Meeting is now adjourned to Thursday, June 22nd, 1832.

FOREIGN INTELLIGENCE.

CALCUTTA.

A recent arrival from Calcutta has furnished us with a variety of intelligence respecting the work of God in that city, and in the stations immediately connected with it. An addition of *two* has recently been made to their number, which is now *six*, (or, including the Lal Bazar Chapel, *seven*,) viz. Calcutta, Bonstollah, Luckyantipore, Kharee, Chitpore, and Howrah. Each of these is not only important in itself, but may be regarded as the centre of a wide sphere for Christian benevolence and Missionary enterprise.

NATIVE CHURCH.

At the date of the last report, the church consisted of ten members, to whom there have been since added eleven by baptism, four by restoration, and six by dismission; including among the latter, four who were baptized by Mr. CARAPIET, at *Bonstollah*, a twelve-month ago. The total is *twenty-one* persons added to the communion of the church within the year. Another has been accepted, and is waiting for Christian baptism; and two others are proposed, who, it is expected, will shortly be admitted. On the other hand, four of the old members have been dismissed, three to join the church at Howrah, and one to join the church at Chitpore; one has been excluded for improper conduct, and four have died, leaving *twenty-two* in the communion of the church. With regard to all who have died, it is pleasing to add, that they have been called, it is fully believed, to enter on a better world. Those who remain, with some imperfections, walk as becometh the gospel, and some may be considered as greatly adorning their profession. One has been for a considerable time employed to preach the Gospel to his countrymen, which service he has discharged to the satisfaction of the Missionary brethren. Others seem to possess useful abilities, three of whom have been recently engaged to itinerate in the villages south of Calcutta.

For the spiritual improvement of the members of this church, three Bengalee services have, during the year, been conducted on the Sabbath, and one in the week; and latterly a second week evening service has been commenced. On the Lord's day

morning and evening, a sermon is preached, and other parts of worship are conducted as in English congregations; but the afternoon service is catechetical, and designed to ascertain how far the morning sermon has been understood, remembered, and applied, by the more intelligent or attentive part of the hearers; and also to impress it on the minds of the less informed or thoughtful. One of the week evenings is occupied with a few verses, in regular course, of the Acts, and the other of John; the former as tending to illustrate the history, and the other the inward feelings of Christianity. All these services, it is hoped, have been useful; but the catechetical ones on the Sabbath, with some of the week day exercises, have been particularly gratifying. This is mentioned from the conviction that any effort made for the improvement of Native Christians, to be successful, must be partly catechetical, adapted to make them *think for themselves*, and thus to counteract that indolent way of receiving all that their teacher says, which in some of those converted late in life, has accompanied them for many years. As in every thing else, so in religion, indolence and indifference are the prevailing and destructive sins, which the minister of a Native Church will have chiefly to combat; and nothing will be found so much to counteract it as judicious catechetical instruction, something after the plan of the Bible classes, happily now common among the Christians of Britain and America.

PREACHING TO THE NATIVES.

In this department of labour Mr. C. C. Aratoon, assisted, in Hindoostanee, by a native brother, has been indefatigable in his efforts to enlighten the Heathen and Mussulman population of this city; so that from his lips alone, thousands, in the course of the year, have heard the words of eternal life. These labours have been chiefly, though not exclusively, conducted in the Society's three Bungalows, which are the same in number and situation as is stated in the last report. The attendance on the ministry of the word, though ever fluctuating, has been very considerable, and not unfrequently large; especially in two of the Bungalows situated in Wellington Street, and Jaun Bazar. In the latter, a congregation of from 30 to 50, and upwards, can at almost any time be obtained. Generally speaking, too, the Missionary has had no occasion to complain of a want of apparent attention, or otherwise indecorous behaviour. Latterly a considerable degree of excitement, on the subject of religion, has manifested itself among the followers of Mohummud. Hence they have assembled in

much greater numbers, and evinced a more eager desire than formerly to hear, and if possible, answer our objections to their religion, and refute the arguments used in the defence of Christianity. As a pleasing proof that a spirit of inquiry has been excited, an unusual number of applications for the copies of the New Testament, in the Hindoostanee and Persian languages, has been made; and there is every reason to believe, that the Scriptures are read more extensively, and with greater attention, than heretofore. Although the end in view does not appear to be so much to ascertain the mind of God, as to support erroneous opinions already formed, yet it is certainly matter of rejoicing to know that the word of God is read. The contents of the sacred volume are thus becoming better known; their purity and excellence brought more to light, and prejudice against them diminished: nor is it too much to hope, that some will speedily be brought to see their present errors, willingly abandon them, and cordially embrace "the truth as it is in Jesus." Besides, there is an idea prevalent among the followers of Islam, that the New Testament contains predictions concerning their Prophet; and this notion can in no way be so readily and effectually eradicated, as by putting the book into their hands, and thus giving them an opportunity of satisfying themselves on this subject, and also of comparing its sacred contents with those of the Koran.

It might not be amiss to observe, that the spirit of inquiry which has recently appeared among this people was excited, there is every reason to believe, by Tracts, which have an immediate bearing on the subjects of controversy between the two systems, published by the Calcutta Tract Society; and which have been put into rather extensive circulation among the Mussulman population, especially those frequenting the chapels. That these books have been read with care, and the force of the arguments used in them felt, is evident from the fact, that a paper, purporting to contain replies to some of those arguments, has been put into the hands of a Missionary in Calcutta, in which are a number of passages taken from one of them. The impression, too, made on the mind of Mr. Yates, who attended several of the meetings before referred to, was, that the Tracts had not only been read, but their contents made the subject of much inquiry; and that the persons who attended to take part in the controversy evidently came prepared to urge the best arguments, with which their superiors could furnish them. More than this, it is known that answers to one or more of the Tracts have been written, and are about, it is said, to be

printed. It is earnestly hoped this will be the case, as it will promote inquiry, and thus ultimately advance the interests of Christianity, which courts the fullest investigation, and suffers from nothing so much as the concealment of the oracles on which it is founded, or ignorance of their contents.

ENGLISH CHURCH.

The English Church has, during the last year, been rather fluctuating as to its number, owing to the removals of some by death, and of others to different parts of the country, or to Europe. Mr. Fraser, one of our Deacons, died last year, and it may be remarked by the way, has left his property in such a manner, that the interest of it will ultimately come to the Mission. It amounts to about sixteen thousand rupees. The departure of the Governor General to the Upper Provinces has deprived our congregation of several families that were regular in their attendance. We have reason however to be thankful, that notwithstanding these removals, the attendance has not diminished. The first day of the year was set apart by the church to fasting and prayer, and was experienced by many to be an interesting day. We have reason to believe, from the deep feeling excited, and expressed in the prayers that were offered, that it was "a day of refreshing from the presence of the Lord;" and should the spirit excited be continued, there is no doubt but we shall see more done for the glory of God and the salvation of souls in this than on former years. On the 2nd of January five persons were baptized, three young men of English parents, and two women belonging to the Native Church.

TYPE FOUNDRY AND PRINTING OFFICE.

This establishment, began in 1818, has, during the last 12 years, gradually increased so much, that it now affords regular employment to 140 persons. Through the publications more particularly wanted by Government having been now printed, the employment from this quarter will in future be more limited; and the pecuniary advantage of the press to the Mission be probably not so great as before. It will still however, we doubt not, afford important aid, abundantly sufficient to justify you in carrying it on.

Types in most of the languages of India have been cut and cast at the foundry, which, besides supplying our own wants, has been employed during the past year by Missionaries of other societies in the preparation of large founts of Mahratta and Gozzurutte for the West, and Burman, Malay, Siamese, &c. for the East.

In addition to works of a miscellaneous character, for Government or individuals, executed during the year, the press has been fully employed in the printing of thousands of tracts and school books in the various languages of India, chiefly for those useful institutions—the Calcutta Tract Society and Calcutta School Book Society. We have also commenced the printing of 2,000 copies of our new translation of the Testament in Bengalee, in the prosecution of which the liberality of our friends at home has greatly encouraged us.

TRANSLATION.

In this department, the chief labour and responsibility of which devolve on brother Yates, we have not made quite so much progress as we expected. We have found it necessary to adopt the old proverb, *Festina lente*. The copy of the whole Testament has been prepared, with the assistance of a Pundit, and with close attention to the original; but in order, if possible, to make the version more idiomatic, elegant, and simple, we have resolved to put it into the hands of another clever Pundit, to be re-written in his best style. After this it is again compared with the original, and pruned of any little excrescences. Proofs are then sent to brethren of other societies, and to three of our own number, who read them with their Pundits; and, last of all, the various alterations suggested being considered, and, where apparently improvements, adopted, the sheet is finally again compared with the original, and ordered to press. By this means we hope to secure that ease and accuracy which the combined acquirements of Europeans and Natives united alone can produce. If we are not greatly mistaken, our version will, by this process, become intelligible and pleasant to native readers, while we hope it will be found a faithful exposition of the mind of the Spirit.

MONGHYR.

Extract of a letter from Mr. Leslie to the Secretary, dated Monghyr, January 17, 1831.

“When I was at Hadjipore, a new thought struck me:—The Saviour, perhaps, would have thought and acted differently from the way in which I did. He would probably have confined himself to the poor in his ministrations; but I, for once, thought that I would attack the rich. Many of the native princes attend this assembly; and the only way of

getting near them was by attending at their tents, sending in books addressed directly to themselves, and awaiting an answer. Accordingly I sallied out two or three mornings with a number of books under my arm, handed two or three into the tents, and had the pleasure of being sometimes called in for conversation regarding their contents. The most pleasing interview I had was with a Mahomedan prince,—a man who was really very inquisitive and interesting. He gave me a seat by his side, while his attendants stood around with all their insignia of office. After some desultory conversation regarding myself and objects, he informed me that he had read our New Testament, and that he, with other Mahomedans, was convinced that the Paraclete mentioned in the 16th of John was really Mahommed; and for this reason he was his follower; but he was nevertheless willing to hear what I had to say on the subject. I replied, that whoever was meant by the Paraclete, I could not, for the following simple reason, believe that Mahommed was that person:—the Paraclete was promised to the disciples existing at the time the promise was made: but Mahommed did not appear till all these were dead. The prince appeared very much struck with the force of this; and begged to know what I understood by the Paraclete. I referred him to the account of the day of Pentecost, when the very disciples to whom the promise of the Paraclete had been given, were filled with divine knowledge and power, and were, according to the very words of the promise, led into all the truth. This explanation still more astonished him. He confessed himself unable to reply, and, indeed, added, that he was now convinced that Mahommed could not be the Paraclete. He really seemed very much in earnest; and at the close of the interview, pressed my hand very affectionately, saying that he rejoiced he had had an opportunity of conversing on a subject on which he had long been reflecting.

But not thus were all these great men. Some received my books without allowing me to have an interview; others, after looking at them, sent them back; and one or two had the unprinciply manners of throwing them out at the tent door. I was not, however, discouraged. I gathered them up from the ground and went away to others. I know not, however, that I shall go again to the rich. Not many wise, not many noble are called. To the poor the Gospel is preached.

We have had no additions to our church; but the number of persons from all directions around us, that have been making inquiries, and that have been attending at our chapel, has been very great. I do not think that the Gospel is a matter of indifference in the sur-

rounding districts: on the contrary, I think the interest in it is greatly on the increase. I have, during this season, visited, along with some of the native Christians, many of the numerous villages around us; and everywhere we are known, and something of our message.

Two or three evenings ago I was greatly surprised at meeting a man with whom I had had, at different times, long conversations on Christianity. He is somewhat respectable both as it regards his mental abilities and circumstances in life, but had always shewn himself a strenuous opposer of Christianity. My first words to him were, "Well, I hope your heart is somewhat softer than it was when I last saw you, and when you affixed so many lies upon us and our doctrines." He replied, "Why should not my heart be softer? I have been thinking much of Christ, and have composed two hymns on his work and

character." "Will you let me hear them?" "Yes." On this he sung the two hymns in my presence, and in the presence of several others; and they were really not only unexceptionable in point of doctrine, but interesting descriptions of the mercy of Christ, and of the fitness of his atonement for guilty man. I was much affected. I entreated him to tell me if these sentiments were the language of his heart. He replied, that he would not tell. But I have seen him since an attentive listener at our chapel; and cannot help cherishing some hope.

My schools and the church continue in their usual state. All the members appear to stand firm. The poor Hindoo man who was last baptized, and who lost his all, is a great comfort to me. He evinces the true spirit of godliness. He is holy, and he is happy."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.		Rev. William Yates and others	-	Calcutta	-	Jan. 14, 1831.
		James Thomas	- - - -	Sulkea	-	Jan. 24
		James Penney	- - - -	Calcutta	-	Jan. 25
		Andrew Leslie	- - - -	Monghyr	-	Jan. 17
		Hendrick Siers	- - - -	Colombo	-	Feb. 17
WEST INDIES		Rev. Thomas Burchell	- - - -	Montego Bay	-	April 8
		Ditto	- - - -	Ditto	-	April 16
		Ditto	- - - -	Ditto	-	May 6
		H. C. Taylor	- - - -	Spanish Town	-	April 13
		Ditto	- - - -	Ditto	-	May 4
		W. H. Angas	- - - -	Kingston	-	April 8
		James Coultart	- - - -	Ditto	-	April 12
		Ditto	- - - -	Ditto	-	May 9
		W. W. Cantlow	- - - -	Montego Bay	-	April 8
		Joseph Burton	- - - -	Kingston	-	April 11
		Ditto	- - - -	Ditto	-	May 10
		T. F. Abbott	- - - -	Montego Bay	-	April 6
		Ditto	- - - -	Lucea	-	May 2,
		Joshua Tinson	- - - -	Kingston	-	April 19
		Ditto	- - - -	Ditto	-	May 9
		Francis Gardner	- - - -	Montego Bay	-	April 8
		Ditto	- - - -	Savanna-la-Mar	-	May 6
		John Kingdon	- - - -	Montego Bay	-	May 4
		Ditto	- - - -	Ditto	-	April 16
		J. M. Philippo	- - - -	Spanish Town	-	May 9
		Mrs. Philippo	- - - -	Ditto	-	May 9
		Rev. J. Barlow	- - - -	Anotta Bay	-	May 7
		Wm. Knibb	- - - -	Falmouth	-	April 12
		Ditto	- - - -	Kingston	-	May 6
		John Shoveller	- - - -	Ditto	-	May 10
		Ditto	- - - -	Ditto	-	May 21
		W. Whitehorne	- - - -	St. Ann's	-	May 5
		John Clarke	- - - -	Kingston	-	May 9
		Edward Baylis	- - - -	Port Maria	-	May 3
		Mrs. Coultart	- - - -	Stewart Town	-	March,
AMERICA		Rev. Joseph Bourn	- - - -	Belize	-	April 16

DOMESTIC.

DESIGNATION OF MISSIONARIES.

On Wednesday, May 18th, Mr. John Lawrence was designated as a missionary to the East Indies, at the Baptist Chapel, Loughton, Essex. After the Scriptures had been read, and prayer offered by the Rev. Samuel Brawn, pastor of the Church, the Secretary of the Society introduced the business of the day. The ordination prayer was offered by the Rev. Eustace Carey; Mr. Brawn delivered a very suitable and affectionate charge to his friend and near relative, Mr. Lawrence; and the service was closed with prayer by the Rev. James Hargreaves of Waltham Abbey.

A similar service was held, June 8, at Maze Pond Meeting House, for the designation of Mr. J. D. Ellis to the same arduous and honourable employ. On this occasion, the Rev. Edward Steane of Camberwell commenced with reading and prayer; Mr. Dyer delivered the introductory discourse; Mr. Ivimey commended the Missionary in solemn prayer to the divine favour and protection; Mr. Mann gave the charge; and Mr. Upton sen. concluded in prayer.

These brethren, with their wives, have since embarked on board the *Andromache*, Captain Lawes, and sailed from Portsmouth the last week in June. Mr. Ellis is well acquainted with the printing business, and is intended as a coadjutor with Mr. W. H. Pearce in that department, as well as in more direct efforts of Missionary labour. Mr. Lawrence will proceed to Digah, to

take charge of the station there, left destitute by the decease of our late friend, Mr. Richard Burton. May they be preserved in their voyage across the mighty deep, and rendered eminent blessings in the country where they are about to reside.

MONMOUTHSHIRE.

The Baptist Missionary Meeting for Monmouthshire was held at Llanwenarth, May 3, 4.

May 3, met at half-past six in the evening, when brother E. Oliver, Penycæ, read the Scriptures and prayed; brethren E. Jones, Penygarn, and T. Jenkins, Twyngwyn, preached, Prov. viii. 31. Matt. iii. 1, 2.

—4. Met in Conference at half-past eight, and at ten public worship commenced, brother B. Williams, Goitre, read and prayed; brother B. Williams, Beulah, preached in Welsh, and brother D. D. Evans, Pontrhydyryn, in English, Psalm xcvi. 2. 1 Cor. xvi. 8, 9.

Met again at two o'clock in the afternoon, and after brother T. Kenvin prayed, G. Brewer, Esq. of Coalbrookvale, was called to the chair, who, with several of the ministers present, delivered addresses in a zealous and lively manner, in both languages, on the subject of Missions, which excited considerable interest in the large and respectable audience convened on the occasion, and the meeting was concluded in prayer by brother R. Owen, Blaenavon.

At half-past six in the evening met at Tudor Street Chapel, in the town of Abergavenny, brother Rees, Llanvanley, (Independent) read and prayed; brother E. Jones, Penygarn, preached in Welsh; and brother J. Edwards, Nantyglo, in English and Welsh, Rev. xiv. 6. Matt. vi. 10.

Contributions received on account of the Baptist Missionary Society, from June 20 to July 20, 1831, not including individual Subscriptions.

	£.	s.	d.	£.	s.	d.
Collections at the Annual Meeting; viz.						
Poultry Chapel - - - -	70	17	11			
Surrey Chapel - - - -	75	5	0			
Devonshire Square Chapel - -	2	8	6			
Finsbury Chapel - - - -	501	8	5			
				649	19	10
Portsmouth, Portsea, and Gosport Auxiliary Society, on account, by Mr. E.						
H. Hinton - - - -	40	0	0			
Amersham, Collection and Subscription, by Rev. J. Statham - -	25	2	0			
Reading, for Mrs. Philippo, <i>Spanish Town</i> , by Rev. J. H. Hinton -	9	0	0			
Bessels Green, Collection, by Rev. E. Carey - - - -	4	12	2			

	£.	s.	d.
Burnham, Collection, by Rev. J. Garrington	-	-	1 6 0
Lyne, small Subscriptions, by Rev. A. Wayland	-	-	1 0 0
Princes Risborough, Collection and Subscriptions, by Rev. A. Terry	-	18	7 6
Alie Street, Female Auxiliary Society, by Rev. W. Shenston	-	7	15 7
Royston, Collection and Subscriptions, by Mr. Pendered	-	8	11 0
Lion Street, Walworth, Female Auxiliary Society, by Mrs. Chin, two-thirds	60	0	0
Church Street, Blackfriars, Auxiliary, by Mr. Pontifex	32	6	4
Ditto, Part of Collection, by Mr. Evans	-	5	0 0
Missionary Boxes, by M. A. P.	-	1	0 0
Mr. J. Pulbrook	-	0	17 0
Miss R. Williams	-	2	15 0
Miss Esther P. Williams	-	1	0 0
Mrs. Blakeman, <i>Crayford</i>	-	0	10 0
Eye, by Mr. John Branch	-	1	0 0
Dorman's Land, Part of Collection, by Mr. Chapman	-	6	0 0
Cardiff, Subscriptions &c., by Mr. Jones	-	36	10 7
Henrietta Street, Sunday School Subscriptions	-	6	3 6
Winchester, by Rev. B. Coxhead	-	5	3 3
Wantage, by Rev. W. Glanvill	-	1	4 0
Sheerness, Collection and Subscriptions, by Rev. Jas. Flood	-	10	0 0
Rawden, Collection, by Rev. S. Hughes	-	1	4 0
Brighton, Sunday School, by Mr. Bailey	-	0	18 0
Ulpha, Friends, by Mr. John Fell	-	4	7 0
Fakenham, Baptist Friends, by Misses Johnson	-	2	1 11
Rugby, Female Association and Subscription, by Rev. E. Fall	-	5	0 0
Walton (Suffolk), by Mr. Pollard	-	5	12 0

DONATIONS.

John Mortlock, Esq., by J. B. Wilson, Esq.	-	-	100 0 0
E. M. Barret, Esq. <i>Ledbury</i>	-	-	20 0 0
Friend, by Miss Freeman	-	-	10 10 0
W. Manfield, Esq., by J. Gutteridge, Esq.	-	-	10 0 0
James Taylor, Esq., by the Secretary,	-	-	5 0 0
Mr. J. D. Paul, <i>St. Ives</i>	-	-	5 0 0
Friend, by Rev. Thomas Griffin,	-	-	2 0 0
Mrs. Innes, <i>Marlows</i> , near <i>Hemel Hempstead</i>	-	-	1 0 0
Mr. Biddle, by Rev. James Upton	-	-	2 0 0
Two Friends, by the Secretary	-	-	1 1 0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Dr. Rippon for a Copy of Dr. Gill's Exposition on the Old and New Testament, royal edition, sent to Mr. W. H. Pearce, Calcutta: also to Mr. Catt and Mr. Garnham, Ashbocking, Suffolk, for a number of Baptist Magazines.

Our esteemed correspondent at Rugby may be assured that his obliging hint would have been readily complied with had it been practicable without detriment to the general object.